

History of the Diocese of Tennessee

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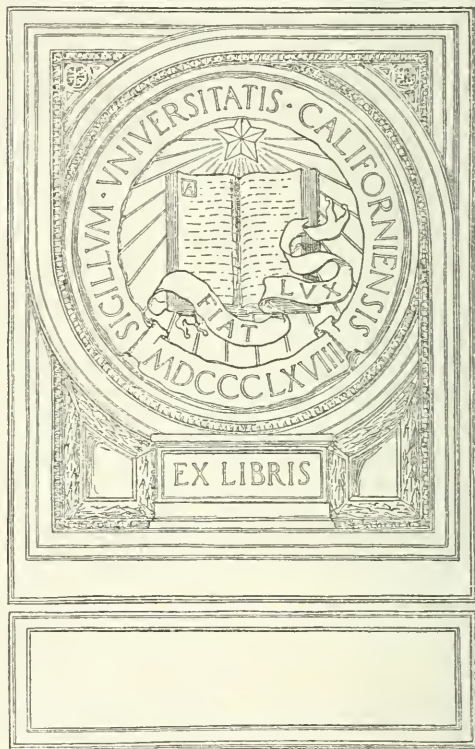


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By

Arthur Howard Doll

UNIVERSITY OF CALIFORNIA
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HISTORY OF THE CHURCH

IN THE

DIOCESE OF TENNESSEE



BY THE

REV. ARTHUR HOWARD NOLL

Historiographer of the Diocese

Corresponding Member, New Jersey Historical Society

*Author of "Short History of Mexico,"
etc., etc.*

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TO THOSE WHO LOVE THE
CHURCH
AND PRAY AND LABOR FOR HER
INCREASE IN
TENNESSEE
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PREFACE.

When the present writer was appointed at the Sixty-sixth Annual Convention of the Church in the Diocese of Tennessee Historiographer of the Diocese, in succession to the Rev. George White, D.D., and Mr. P. M. Radford, he supposed that he could best fulfil the duties of the office by digesting the mass of material collected by the patient and intelligent industry of his predecessors, and by preparing therefrom a comprehensive account of the progress of the Church in Tennessee, which would be of interest outside of the narrow circle of ecclesiastical antiquaries. It was with deep regret, therefore, that he learned that the materials collected by the Rev. Dr. White had been scattered and lost; that the like fate had overtaken some valuable historical papers prepared by the Rev. Dr. Gray, now Bishop of Southern Florida; and that such disposition was made of the papers of the late Mr. Radford as to defeat the ends which that indefatigable collator of historical data had in view throughout his labors as historiographer. The present writer would have been quite content to have appeared before the reader as the editor of Mr. Radford's work, and the pursuit of such a course would

undoubtedly have enhanced the merit of the present history. But the author has been denied access to any of his predecessor's work, save what has been published in the Diocesan Journals since 1887.

Under these circumstances, the author has sought the greater part of his material in the journals of the diocese; but he has extended his inquiry to many other volumes treating of various phases of the history of Tennessee, and he has likewise sought much information by correspondence. To those who have kindly assisted him in his work he here makes his most grateful acknowledgments. That the book may be kept within the limits set for it from the beginning, he refrains from more specific reference to the authorities consulted or to those who have, by contributing information, rendered assistance. The reader will perceive the propriety, however, of mentioning Mrs. Donna Otey Compton, who has kindly placed at the author's disposal her father's private journals and many papers which have been of inestimable service. A. H. N.

SOMERVILLE, TENN., June, 1899.

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HISTORY OF THE CHURCH

IN THE

DIOCESE OF TENNESSEE.

CHAPTER I.

THE STATE OF TENNESSEE.

If history be, as some say, the narration of events within the sphere of human agency and interest, or, to quote a more specific definition—"the sum total of events which have contributed to the progress of mankind"—then the territory now embraced within the State of Tennessee has no history previous to the year 1768. De Soto may indeed have reached its southwestern borders in the middle of the sixteenth century. It was embraced in a royal grant made to Sir Robert Heath in 1630 and in another made to Lord Ashley and others in 1663; Marquette, Joliet and La Salle, within the next two decades, saw its western borders; the first English explorations from Virginia, in 1748, penetrated its wilds in the eastern portion; and Fort Loudon was built in 1756 somewhere in what is now East Tennessee. Yet none of these events are known

to have had any permanent influence upon the history of the State or of its people.

By the Treaty of Fort Stanwix in 1768, however, the "Six Nations," living upon the Northern Lakes, ceded to the King of England a vast region, including the country between the Ohio and Tennessee Rivers. This country was then occupied by the Cherokee Indians, and the supposition that their claim had been ceded by the signatures of a few Cherokees who happened to be present at Fort Stanwix when the Treaty was made, induced white people to move into the eastern portion of the territory, comprising the valley of the Clinch, the Holston, the Watauga, the Nollichucky and French Broad—rivers which combined to make the Tennessee.

The valley was from northeast to southwest, between the Cumberland mountains on the northwest and the Great Smoky and Unaka mountains on the east, separating it from what is now the State of North Carolina. It was really a part of North Carolina, but was so situated by reason of its physical features as to be of readier access to southwestern Virginia; and thence the first movement for its colonization came.

It was in 1769 that Captain William Bean from Virginia erected a log house, and thus effected a

permanent settlement upon the banks of the Watauga, near its union with Boone's Creek. This was followed by other settlements established in Carter's Valley (in or near where the town of Rogersville now stands); and at Brown's Settlement, on the Nollichucky River. The settlers were for the most part honest and brave men, driven by their poverty from southwestern Virginia still further into the wilderness in search of lands that would yield them a living.

About this time political troubles in North Carolina, between the Royalist government and certain malcontents who styled themselves "Regulators," reached a crisis. At the battle of Alamance in 1771, two hundred Regulators were left dead on the field of battle, and out of a large number taken prisoner by the Royalists, six were executed for high treason. This had the effect of directing another stream of settlers across the mountains to join the settlements already established, or to form new ones upon the Watauga and Upper Holston and in the valley of the Nollichucky. Some of these settlers are said to have been desperate adventurers, such as are usually to be found among the pioneers of colonization. But the greater numbers were of the same sturdy, rugged class as those who had preceded them into the valley—in-

clined to follow the lead of such master minds as those of John Sevier and James Robertson.

Up to this time the settlers had supposed that they were within the boundaries of the Virginia proprietary government, and they had taken up their lands in conformity to the laws of that government, relying upon the guarantees of their rights against the Indians afforded by Virginia under the Treaty of Fort Stanwix. Now, however, much to their chagrin, it was discovered that the Watauga Settlements were within the limits of North Carolina. The course pursued in this exigency is admirably illustrative of the character of the earliest settlers of Tennessee.

They were especially averse to acknowledging themselves under the control of a government from whose oppressions many of them had just fled; but promptly deciding that some form of government should be adopted in their trans-montane colony, by which wrong-doing could be put down and equity could be established between man and man, the "Articles of the Watauga Association" were adopted early in the spring of 1772.

These Articles are frequently cited as the first written constitution ever adopted west of the Alleghany mountains, or by any community of American-born freemen. They were the fore-

runner of the establishment of other free and independent communities—a type of the representative constitutional government subsequently adopted by the States of the American Union. Our present interest in them, however, is only as they furnish an illustration of the democratic character of the early settlements from which has grown the great State of Tennessee.

The Watauga Association was chiefly efficient in providing a means whereby lands could be entered. It was found to have served its purposes by the time the troubles between Great Britain and the colonies came to a head; and in 1775 or 1776 the three settlements in the Watauga country formed themselves into what was to be known as “Washington District,” and petitioned North Carolina for annexation. The population at that time was about six hundred. As is natural with frontier colonies, the region was becoming attractive as a rendezvous for horse thieves, gamblers and fugitives from justice.*

North Carolina was at first unwilling to recognize the Wataugans as upon her territory, because the recognition would have implied obligations of protection. Nevertheless, the petition

*Vide Phelan's “History of Tennessee,” p. 40.

for annexation was granted in 1777, and the annexed district became Washington County. Its boundaries were specified as running west to the Mississippi River, evidently in ignorance of how vast an extent of territory this might comprise.

Washington County included for a time all of the early settlements in what is commonly known as "Upper East Tennessee." In 1779, other counties began to be carved out of Washington County, and in that year Jonesboro, the first town, was laid out. It was intended to be the county seat of Washington County. In 1785 Greeneville was laid off as the county seat of Greene County.

The trans-montane population of North Carolina took an active part in the war for the Independence of the Colonies and at one time it was an important part. The "Backwoods-men of Tennessee" fought and won the Battle of King's Mountain on the 7th of October, 1780, an event which sustained the same relation to the surrender of Cornwallis as the Battle of Bennington to the surrender of Burgoyne.

After the Independence of the Colonies was established North Carolina, in 1784, passed a legislative act ceding her trans-montane counties to the United States as territorial possessions,

upon the condition that the cession be accepted by Congress within two years. Against this action the sturdy settlers in Watauga protested by a storm of indignation. This was before the adoption of the Federal Constitution and the Wataugans would have been deprived of the protection of government and thrown back again upon their own resources had the cession been actually made. Their appeals to North Carolina, in 1786, for protection against the Indians, were refused. They at once took steps to organize "a separate and distinct State, independent of the State of North Carolina." It was a plucky following of the principles established in the Revolution, and though it led to the immediate repeal of the legislative act of cession, yet the movement towards the establishment of an independent State continued until the "State of Franklin" was actually set up in the valley.

The adoption of the Federal Constitution in 1787, removed the principal objections of the Tennesseans to the cession of their territory to the United States and brought to an end the State of Franklin. In February, 1788, North Carolina re-enacted the cession of her western territory to the United States; the "Territory southwest of the Ohio" was organized in 1790, and a governor appointed therefor. Knoxville,

the county seat of Keene County, on the west bank of the Holston, and in the heart of a picturesque region, had by this time grown into sufficient importance to be made the territorial capital. The population of the Territory, embracing what are now the States of Kentucky and Tennessee was, in 1791, 36,000, including 3,400 slaves.

Prior to the existence of the State of Franklin, the settlement of the county adjacent to the Cumberland River was begun by a movement headed by James Robertson, formerly of North Carolina, and more recently of Watauga. The settlers of this region also agreed upon a "Compact of Government." They were included in the State of Franklin and followed that State into annexation with North Carolina, and thence into the Territory southwest of the Ohio.

The settlements previously attempted in this region were at a low ebb when the Independence of the Colonies was established in 1783. But hope and energy revived soon afterwards. Davidson County was organized and the county organization took the place of the "Compact of Government." Nashborough, the result of the earliest settlement near the "French Lick," was made a county seat and its name was changed to Nashville. Settlements in the neighborhood

increased. From "Renfroe Settlement" the town of Clarksville was eventually evolved. In 1788 Tennessee County was set off from Davidson County and included all of the territory now within the limits of five counties and parts of three others. The county seat was fixed at Clarksville.* In 1791 the whole population of the Cumberland settlements was over 7,000.

In 1792 Kentucky was organized as a State and admitted into the Union. Four years later it was ascertained that the territory included within the boundaries of the State of Tennessee, contained a little less than 67,000 free white inhabitants and more than 10,000 slaves. The population was distributed as follows: In the eastern counties of Washington, Jefferson, Hawkins, Greene, Knox, Sullivan, Sevier and Blount, there were over 56,000 whites and 8,000 slaves. In Davidson, Sumner and Tennessee Counties, there were over 8,400 whites and 2,400 slaves. A constitution was adopted and an organization as a State effected. The leaders in the movement were of the same sturdy character as those who had participated in the former organization of the Watauga Association, the Cumberland

*Tennessee County disappeared from the map by an act of the Territorial Legislature passed in April, 1796, which divided its area between Montgomery and Robertson Counties.

“Compact of Government” and the “State of Franklin.” After some opposition in Congress, the State, taking its name from its chief river, was admitted to the sisterhood of States on the 1st of June, 1796.

The State thus coming into existence comprised East Tennessee and West Tennessee. The latter division extended to the Mississippi River. As settlement advanced westerly it was met by an influx of population coming down the rivers from the north. Jackson and Brownsville were established. The former became a centre of activity in the region of the State lying west of the Tennessee River.

The history of that region, known at first as the Western District, does not properly begin until 1818, and the treaty made that year by which the Chickasaw Indians parted with their interest in the soil of Tennessee. Counties were rapidly organized and settled: Hickman, in 1818; Henry, in 1819; Hardin, Madison and Shelby, in 1820; Henderson, in 1822; McNairy and Gibson, in 1823, and Fayette, in 1824. Immigration into Fayette County was rapid the following year and Somerville was laid off as the county seat. La Grange, in the same county, attained great prominence through a lucrative trade with the Indians of North Mississippi, and

became the rival of Jackson, the county seat of Madison County. Subsequently the name of Hatchie, the county seat of Hardeman County was changed to Bolivar; and the town of Randolph grew up on the bank of the Mississippi, in Tipton County, as the *entrepot* for the counties farther east.

Memphis was laid off in 1819 at a point where it is supposed that De Soto reached the Mississippi in 1541; where La Salle built Fort Prud'homme, in 1678; where the French built Fort Assumption, in 1739; where the Spanish Governor, Gayoso, built Fort Ferdinand, in 1795, and Captain Isaac Guion built Fort Adams, in 1797. It was partly upon lands that had been pre-empted of the North Carolina State Government as early as 1783, but it was not until a much later date that it was definitely ascertained by an authentic location of the thirty-fifth parallel of latitude that the site was in Tennessee and not in Mississippi.

The population of Memphis at the time the town was laid off was no more than fifty, and there was little increase for the next ten years. It was but a "prosperous village" in 1832—a competitor for municipal importance upon nearly equal terms with the town of Randolph, and of less consequence than La Grange. It was for a

long time growing up in rivalry with Jackson. It claimed a population of 1,800 in 1840. Ten years later this was increased by 7,000.

In 1834 it was provided constitutionally that there should be "Three grand divisions of the State, East, Middle and West Tennessee," the last named division comprising the region formerly known as the Western District. These three divisions were considered a civil and political necessity, and have not been without a peculiar influence upon the history of the State and that of the Church within the State. The Supreme Court has had three branches, one for the East, another for the Middle and a third for the West. The University of Tennessee followed the same lines. And later still, the State, like a Christian mother, completed the compassionate care of her most helpless children, the insane, by the same three-fold provision. Local feeling is strong in these three divisions and the class of population is different in each. The people of Middle and West Tennessee are closely allied to those of the States of Alabama and Mississippi lying just south of them respectively. East Tennessee includes in its population the mountaineers with their somewhat lawless ideas of freedom, and their rather crude civilization which has furnished better material for the novelist than for the historiographer.

CHAPTER II.

THE PEOPLE AND THEIR RELIGIONS.

Early in the seventeenth century, the landed estates of the Earls of Tyrone and Tyrconnel, comprising six counties in the Irish province of Ulster, were confiscated by the English crown, and were parcelled out among certain Scotch and English favorites of James I., who were brought over to Ireland for that purpose. By far the greater numbers of these immigrants were from the south of Scotland, and hence the new occupants of the soil of Ulster became known as "Scotch-Irish."

They were ultra-Protestant, thrifty, prosperous and pugnacious. Emigrations from the Scotch-Irish Ulstermen to America began later in the seventeenth century; and in the early part of the eighteenth century, by what were known as the "Antrim Evictions," 30,000 of these Scotch-Irish sought the land "where there was no legal robbery, and where those who sowed the seed could reap the harvest."* The institution by England of a more tolerant government policy checked this emigration for a while; but

* Froude.

it began anew in 1728, and it was estimated that from that time until the middle of the eighteenth century, 12,000 Scotch-Irishmen came to America annually.

A part of this stream of immigration reached the eastern borders of Pennsylvania, where it was diverted southerly into Maryland, Virginia and North Carolina. Another part reached the American shores further south, encountered the stream from the north, and the combined force turned westward towards the Mississippi River; and it was by this means that Tennessee claimed to be peopled by Scotch-Irish stock.

The settlers of Tennessee were sturdy, enterprising and intelligent, with a fondness for the excitement incident to the adventurous life of the frontiersman. There is a lawless freedom in the life of the van-guard of civilization; and this produced in the early days of Tennessee many wild, headstrong characters, who held in no restraint the untamed and turbulent passions which they had inherited from their Scotch-Irish progenitors. They were tenacious of what they held to be their rights and were quick to resent a wrong. But they were, on the whole, God-fearing and fair-minded.

By religious traditions the early settlers of Tennessee were Presbyterians. But their pur-

pose in colonizing in that wilderness was, not to find a suitable place for the exercise of their religion or to escape the temptations incident to the world and organized society, but to get plenty of good lands for the cultivation of corn and tobacco. Their preachers followed closely behind them, sharing their toils and their dangers. Some of these were men of deep learning and pure lives, who maintained a high standard for the ministry, and "insisted upon dignified quietness in their congregations."* One of the traveling preachers of the Methodists reached the Holston in 1783, and in 1787 a Methodist missionary was assigned to the "Cumberland" region. The Baptists were on the ground between 1770 and 1780, and in 1788 formed an association known as the "Holston Association."

Despite the abundant labors of the Presbyterian preachers and teachers, (for schools were early established by them, and it is unquestionably due to their labors that Tennessee has taken such high rank among the States for its educational facilities;) and despite the efforts of the Baptist and Methodist preachers, the religious conditions of Tennessee sank to a deplorably low state in the latter part of the eighteenth century.

* Phelan.

There were undoubtedly many, even among the early settlers, who were fugitives from justice or evading the payment of debts contracted elsewhere. The settlers of one locality in particular were said to be lawless desperadoes, who made a practice of disguising themselves as Indians and preying upon the emigrants passing through their neighborhood. There was a pirate element in the Western District, infesting the river and the Natchez trail, down to the year 1834. Distilleries were among the earliest industries established, and intemperance was everywhere rife. One of the early preachers narrates an occasion when he had a congregation too drunk to listen to him. Gambling gained an early notoriety, and a fondness for the race-track was noted as one of the first manifestations of an advancement beyond the primitive stages of civilization.*

In fact the moral and religious conditions of the then border States of Kentucky and Tennessee in the last decade of the eighteenth century were so deplorable as to be the subject of special comment, even at a time when it was evident everywhere that "the lowest low-water mark of the lowest ebb-tide of spiritual life" had been

* Vide Phelan.

reached in the history of American Christianity, and that "infidelity was triumphant and religion was expiring." *

This general low condition of religion is admitted by writers upon religious economics to have been largely due to a reaction from the "Great Awakening," the revival which broke out in New England in the early part of the century and spread thence to all the settled portions of America. Tennessee was settled and admitted to statehood in time to be caught in the flood of the reaction. It was a counter-reaction that produced what is known as the "Second Great Awakening," or the "Great Revival of 1800." This movement centred upon and radiated from the Cumberland country in Kentucky and Tennessee, and was not without its influence upon the history of religion in the latter State.

It had its rise in the fervid preaching of James McCready, a Presbyterian minister, in 1796; followed three years later by that of two brothers, William and John McGee, one a Presbyterian and the other a Methodist, who in the course of their itinerant preaching to open-air congregations, inaugurated the first camp-meeting in

* Leonard Woolsey Bacon: "A History of American Christianity," p. 230, etc.

America. It was in the woods of Logan County, Kentucky, in July, 1800. It was due to the exigencies of the case, and though not without Scriptural analogy, seems not to have been regarded even then as of the essence of the Christian religion or as an especial means of grace, but merely as an incident to the occasion. Nevertheless, the picnic-form appendix has ever since been a physiological phase of Tennessee religion, subject to irritating congestions and inflammations.

The "Great Revival of 1800" found in Tennessee the class of temper peculiarly susceptible of intense excitement. It acted directly upon men and women living in a wild country, without the constraints of law or conventionality, long since broken loose from the religious sentiments and observances which were theirs by heredity and tradition, and having their consciences suddenly awakened from a long lethargy in which they had abandoned themselves to vicious lives. Under these circumstances, very naturally, the physical manifestations attendant upon the religious excitement fostered by the preachings in the open air to immense throngs, were of the intensest and most extravagant sort.*

* Vide Bacon: History of American Christianity.

A strange nervous malady—epidemic or even contagious in its nature, a peculiar form or phase of hysteria or catalepsy, which is known by the rather unpoetical and wholly undignified name of “the jerks”—broke out among the attendants upon those open-air gatherings. There is one description of this curious manifestation which is copied in nearly every work that takes account of this historical period. The fact that the eccentric Lorenzo Dow is apparently the chief authority for this oft-repeated account of the “jerky religion,” might lead us to suspect that he had been led astray by a perfervid imagination, were it not that parallels are to be found in authentic annals throughout the history of Christianity, including the fourteenth century “dance of St. John” and Flagellants, the Shakers of more recent times, and the Penitentes and the Indian ghost-dance of the present day. Besides which, the physical manifestation of enthusiasm has not been confined to religion, but has extended to political and military excitements as well.

Whether or not anything religious in Tennessee is now to be traced historically to “the jerks,” the “Great Revival of 1800” had its undoubted effect upon the religions of the Tennesseans. The population of the State was at

the time, by tradition, at least, largely Presbyterian; and the Presbyterians were beyond all question the dominant religious body in the State. The Great Revival was, in the manner of its conduct, contrary to the spirit and genius of Presbyterianism. The more intelligent of that body were naturally repelled by the grotesqueness of the extravagant physical manifestations and appalled by the irreverence which attributed these excesses to the work of the Holy Spirit. They were, furthermore, alarmed at the evident lowering of the standard of qualifications for the ministry which this movement portended, and the debasement of the idea of religion which "the jerks" were likely to create.*

On the other hand, there were those who regarded the work accomplished by the Great Revival as a sufficient justification of all the excesses committed in the name of religion and as one to be encouraged. They judged the movement by the immense number of "conversions" reported to have resulted from it, and the uneducated preachers, whom it was now intended to put into the field, promised far greater numerical results than the educated ministry of the Presbyterians had previously attained to. The ad-

* Cf. Phelan, Bacon, McFerrin ("History of Methodism in Tennessee"), and others.

herents of those views formed the Cumberland Presbyterian Church, whose organization was finally perfected in 1810, taking its name from the territory whose chief river is the Cumberland.

This schism in Presbyterianism was fraught with disastrous consequences to the parent body. The growth of the Cumberland Presbyterians was enormous and rapid, and it so sapped the strength of the parent body that in 1890 they were in Tennessee numerically nearly twice as strong as the body from which they seceded; and they had more than half the number of members reported in the State as belonging to all kinds of Presbyterians—Presbyterians, Presbyterians South, United Presbyterians, Associated Reformed Synod of the South, Cumberland Presbyterians, and Colored Cumberland Presbyterians—that number being in excess of 66,000.

The schism in the Presbyterians gave the great opportunity to the Baptists and Methodists; and, after a period of bitter rivalry, each body grasped its opportunity and soon outstripped the Presbyterians in the State. In 1890 the Baptists were able to report that they had organizations in ninety-two out of the ninety-six counties of the State and more than 106,000 enrolled members, not including the colored Baptists, of whom

something will be said hereafter. Of Primitive Baptists there were nearly 14,000, and of several other varieties more than 4,000.

It was not until 1766, after 175,000 Scotch-Irish Presbyterians had reached the American shores, that American Methodism had its rise in the preaching of Philip Embury in New York and in the similar ministrations of Robert Strowbridge in Maryland. Eight years later there were more than 1,000 Methodists scattered through New York, New Jersey, Pennsylvania, Maryland, and Virginia. Up to the close of the Revolutionary War the preachers labored under the direction of Mr. Wesley without feeling at liberty to assume the right to ordain ministers or establish any particular independent church organization, and looking to others for the sacraments—usually to the clergy of the Church of England.*

But the Independence of the North American provinces and their erection into separate States; and their complete severance from the government—civil and ecclesiastical—of England, was made by the Methodists the occasion of a change of policy. In a letter dated from Bristol on the 10th of September, 1784, Mr. Wesley advised what should be done in such an exigency by

* McFerrin.

“some thousands of inhabitants of these States.”

Mr. Wesley believed “according to Lord King,” that Bishops and Presbyters were of the same order and that “he as a Presbyter of the Church of England, under God, had a right to ordain ministers to take charge of the flock that God had given up to him in America.” He “accordingly appointed” certain persons “joint superintendents over the brethren in North America,” and certain others “to act as elders among them by baptizing and administering the Lord’s Supper.” The following year a Conference agreed that circumstances had made it expedient for the Methodists to become a separate body and they formed themselves into an independent Church under the denomination of the Methodist Episcopal Church, giving as their reason for so doing the above cited letter of Mr. Wesley. They numbered at that time 18,000 members, and more than 100 preachers. They adopted the “Episcopal mode of church government, making the Episcopal office elective, and the elected superintendent or bishop amenable to the body of ministers or preachers.”*

* Cf. McFerrin, who quotes Mr. Wesley’s letter *verbatim*. Mr. Wesley’s letter of commission to Dr. Coke is a like interesting document. It may be found in many historical works, e.g., p. 291, Bp. Green’s Memoir of Bp. Otey.

Upon entering Tennessee the Methodists found themselves bitterly opposed by the Presbyterians, already on the ground, who called them "enthusiasts"; and some even went so far as to say that they were the "false prophets that were to arise in the last days." Subsequent to the Great Revival there was some dispute as to whether the credit of originating that movement was due to the Methodists or to the Presbyterians; and acrimonious controversies regarding Calvinism and Arminianism; and with the Baptists regarding the mode of Baptism. And though "it was said to be difficult to discriminate between a Presbyterian and a Methodist preacher or member," in the Great Revival, and that "they preached together and shouted together—for stiff, sullen, dry formality was then not much in vogue,"* yet for all that the continued peace of Zion seems not to have been the most conspicuous resultant of that notable event.

In 1844 occurred the division which resulted in the organization of the Methodist Episcopal Church, South. In 1890 the Methodists numbered nearly 43,000 in Tennessee, and the Methodist Episcopal Church, South, more than 121,000, besides which there were representa-

* McFerrin.

tives of four other kinds of Methodists and three separate organizations of Colored Methodists. That the Methodists are the dominant religious body in Tennessee need not be explicitly stated.

The claim has been made on behalf of these bodies which have had such a phenomenal growth in Tennessee during the nineteenth century under a low educational standard for their ministry, that a religion of that kind is best adapted to the population of this State.* Such a claim may not be very flattering to the people whose religious history is here commented upon, and can only be conceded with the reservation that it may have applied to times now past, and that the people of Tennessee are now qualified by culture and refinement for the appreciation of another form of religion.

In the excited state of the people after the Great Revival, we are told,† the “Arian heresy found advocates in Tennessee, and a sect sprang up called ‘New Lights,’ or ‘Schismatics,’ headed by some Presbyterians. They called themselves ‘Christians,’ and afterwards united with the followers of Alexander Campbell, who were at first called the ‘Reformers.’ Others went into the organization of the ‘Crazy’ Shaking Quak-

* Vide McFerrin.

† McFerrin.

ers." It was the multiplication of sects after the Great Revival, viewed with dismay by some of the people brought directly under the influence of that great movement, that led to the formation of still another which might be claimed as indigenous to the soil of Tennessee.* It took its names from the "Disciples," who were first called "Christians in Antioch." It had its rise in 1827, and had attained in 1890 to more than 41,000 members.

These were dominant religious bodies and actively engaged in their work when the Diocese of Tennessee was organized in 1829 by a devoted band of adherents of the Protestant Episcopal Church, with scarcely more than 100 communicants to begin with. The number of communicants in 1890 was more than 5,600.

The State of Tennessee has been considered a fair field for the exploitation of nearly every kind of religionism. Some Quakers settled in East Tennessee early in the nineteenth century and became active in efforts looking to the emancipation of slaves. Societies were organized for that purpose on Lost Creek, from which sprang many similar societies all over the State. But the Quakers or Society of Friends numbered in

* Bacon, p. 241.

Tennessee in 1890 only fifteen organizations and 1,000 members.

Conditions have not been so generally favorable for the maintenance or growth of the Roman Catholic Church in Tennessee as elsewhere, though that Church numbered in 1890 nearly 18,000 communicants. The Lutherans had in that year about 3,000. Both of these represent numerical strength derived from comparatively recent immigration. We find in that same year, the following having adherents numbering over 1,000 and less than 2,000 each: Jews, Congregationalists, Dunkards and Spiritualists; while Adventists, Plymouth Brethren, Christian Union, Latter Day Saints, Mennonites, Reformed, Unitarians and Universalists, were barely represented in the population of the State.*

The population of Tennessee in 1890 was 1,763,723. The percentage of "Church members" to the population in that year was computed as 31.26 as compared with 32.92, the general average for the United States. But these figures take into account more than 112,000 negroes who belong to some religious organization; and as it is safe to say that nearly every

* These facts regarding the religious statistics of Tennessee are gathered from Dr. H. K. Carroll's "Religious Forces of the United States." (Edition of 1893.)

adult negro belongs to some religious denomination or another, these latter figures must very nearly represent the entire adult negro population of the State. The estimated percentage above given may, like all such mathematical propositions, mean nothing whatever, excepting as implying that Tennesseans prefer not to be known as being wholly irreligious, and that the average white Tennessean falls considerably short of being as religious as the average citizen of the entire Republic.

CHAPTER III.

THE CHURCH.

It is in no spirit of arrogance that the body whose progress in Tennessee it is the present intention to set forth, is termed "The Church." It must be apparent to any one who is carefully observant of the subject that what is called the Protestant Episcopal Church in the United States of America is one with a higher and more extended body which is justly denominated the Church, and which is mentioned in the creeds of Christendom as the One, Holy, Catholic and Apostolic Church. It is only so far as the Protestant Episcopal Church in the United States is loyal to the Church's own conception of Christianity, and to the duties imposed upon her by that conception, that she is entitled to be called the Church; and it is only the Church in that sense whose history in Tennessee is here intended.

The Church's conception of the Church is not that of an irresponsible collection of more or less pious persons, each following the dictates of his own conscience, even though that conscience be far from quick and active—not that

of a mere accident of convenience or of supposed possible utility in its relations to Christianity. It is that of an integral part of God's plan for man—the Body of Christ, a kingdom divinely appointed to do Christ's work on earth. The Gospel which Christ brought, the religion He established, were in the form of a visible Kingdom or Church. Such a Kingdom or Church is mentioned, not once, but many times, in words recorded in the Gospel as being His own, and is referred to by the Apostles in terms which imply that it is of far more than ordinary importance—as the Body of Christ, the Pillar and Ground of the Truth.

That such a Church, once divinely founded, realize the divine promise of the Founder's perpetual presence, it must necessarily be continuous throughout all time. In her early days she produced, and she has since then carefully preserved, the sacred Scriptures upon which many other bodies have based their claims to a right to inaugurate and maintain a system distinct from hers.

In the continuity of her life, separate nations have left the marks of their native qualities upon her; and the best example of this is to be observed in the history of the Anglo-Saxon race and the English nation, which have given to the world the best examples of free government and politi-

cal institutions and the maintenance of the doctrine, worship, sacraments and ministry of the Church in whose existence belief is expressed in the Creed.

It was the Church of England, fully competent to vindicate her claims to be an integral part of the One, Holy, Catholic and Apostolic Church (a claim that was then scarcely disputed save by the Church of Rome), that was planted in the English colonies in America—in Virginia, in New York, and even in New England. The Church of England was “established” in New York, New Jersey, Maryland, Virginia, South Carolina and Georgia. Later she was established in North Carolina, and remained so until the breaking out of the Revolutionary War, though without becoming effective in the trans-montane region.

Jurisdiction in the American colonies was given to the Bishop of London, and the Church maintained in the colonies the same constitution, the same ministry, the same liturgy and the same sacraments as the Church of England. Besides a large number of parochial clergy of the Church of England, the Society for the Propagation of the Gospel was maintaining in the colonies at the beginning of the Revolution about eighty missionaries. Repeated attempts to secure for the colonies the Episcopate ended in failures.

At the close of the Revolutionary War, when the Independence of the Colonies was secured, all relationship to the See of London and the English National Church was destroyed. This was of the nature of a disaster to a large number of churches scattered throughout New England, the Middle States, Maryland, Virginia, the Carolinas and Georgia. The war had left some of them without ministerial oversight, and now all were without Episcopal supervision.

In May, 1784, at a conference of clergymen and laymen from New York, New Jersey and Pennsylvania, steps were taken to form "a continental representation of the Episcopal churches." In October of that year a preliminary convention was held, in which the churches of Delaware and Maryland were represented, in addition to those of the three States already named. It was at this convention resolved that "there be a general convention of the Episcopal Church," held in Philadelphia in September, 1785. At that convention steps were taken towards the adoption of a constitution, the alteration of the liturgy to meet the needs of American Churchmen, and the securing of the Episcopate.

And it would seem that the attention it deserves has never yet been paid to the conservatism of the Churchmen of those days, manifested in

the face of a contrary popular feeling in America. The temptation must have been strong to throw aside the distinctive features of the Church and substitute for them anything that happened to be convenient in the way of a religious society. The leading Churchmen must have foreseen that the maintenance of a ministry of Apostolic succession and a liturgical form of worship would handicap them from the start in a race for success if it were to be estimated wholly by numbers. They were setting themselves a task—and they must have known it—which was not only exceedingly difficult in itself, but which promised few immediate results. Religious societies had in them every element of popular expansion; but in that new country, where the popular mind was well-nigh intoxicated by the sense of the recent success of democracy, the Church, with her inherent ideas of submission to orderly government, was never likely to have such success.

It must have required no small amount of true heroism to stand up for a ministry of Apostolic succession under such circumstances as then existed, especially as Episcopacy was inseparably connected in the minds of Americans with tyranny and hypocrisy, owing to the recent deterioration of the Episcopal office in the English

Church during the Georgian period. And look as closely as we may, we fail to discover a worldly or otherwise unworthy motive actuating the pains that were taken to organize the Church in this country upon the basis of the principles inhering in the Church Catholic.

The proposition of Dr. White, of Pennsylvania (in his pamphlet, "The Case of the Episcopal Churches in the United States Considered," issued in 1782), to convey for a while the power of ordination to a presiding presbyter, until such time as a Bishop could be obtained, "called forth much animadversion, especially from the clergy of New England and New York," and probably hastened the election of Dr. Seabury to the Bishopric of Connecticut and his journey to England in search of consecration. This was not obtained until after many months and much discouragement. Then it was from the non-juring Bishops of the Scottish Church.

This called the attention of the English Church to her duty to the people of the same faith in America, and led to the amendment of English statutes, so that the Episcopate might be in future more readily conferred for the benefit of the daughter Church in the new nation across the seas. Consequently, Drs. White and Provoost were consecrated Bishops of Pennsylvania and

New York, respectively, in Lambeth Palace, on the 4th of February, 1787, by the Archbishop of Canterbury, the Archbishop of York, the Bishop of Bath and Wells and the Bishop of Peterborough.

In 1789 the Church was fully organized under the name of "The Protestant Episcopal Church in the United States of America," and equipped with a constitution, a general convention, and a Prayer Book. Her Episcopate of one Bishop of the Scotch succession and two of the English succession was subsequently augmented by the consecration of James Madison as Bishop of Virginia, at Lambeth Palace, on the 19th of September, 1790, by the Archbishop of Canterbury and the Bishops of London and Rochester.

The continuance in the American Church of the doctrine, the discipline and the worship of the Apostolic Church was made a matter of concordat between the Scottish Bishops and Dr. Seabury before the latter was consecrated to the high office of Bishop. And the Protestant Episcopal Church in the United States of America came into corporate existence, not as a voluntary society, independent of all external, higher authority, but with all the notes and marks of the Catholic and Apostolic Church, and clearly identified therewith by historic continuity.

Her growth and expansion were necessarily slow. Previous to the Revolutionary War, the efforts of the Church had been too feeble to reach all of her own people east of the Alleghanies. Although the advance of Methodist preachers beyond the Alleghanies and into Tennessee in 1783 and 1787 was under authority and direction derived from Mr. Wesley of the Church of England; and their subsequent increase, expansion and organization were expressly under his authority "as a Presbyter of the Church of England," yet all that was done was without any intention of edifying the Church of England or her daughter Church in America. It was, on the contrary, intentionally inimical to such edifying and to an ecclesiastical system which did not promise prompt numerical results. And the plan of Dr. Coke, who was still a clergyman of the Church of England, exercising a superintendency over the Methodist preachers in America by Mr. Wesley's appointment, looking to the reunion of the Methodists with the Church and the extension of the Episcopate to them by consecration derived from Bishops Seabury, White and Madison, miscarried.

During the struggle for the Independence of the Colonies, the Church had been regarded as a symbol of British rule. To call her, as she was

at that time entitled to be called, and as she afterwards for a long time continued to be called, "The English Church," was to prejudice the American mind against her. And the popular prejudices thus created survived much longer than would naturally have been supposed, and served to retard the Church's progress. As late as 1828 there were people in Ohio who looked askance at Bishop Philander Chase as wanting to "make himself a king, or at least to introduce English power" into the State, and who regarded the £6,000 which the Bishop had collected in England for Kenyon College "as really for the purpose of erecting an English fort in Ohio."*

The sudden transition from a monarchical to a republican form of government in America had furthermore affected the popular mind in regard to the Kingdom of Heaven, and created a tendency towards the attempted conversion of that kingdom into a democracy; and this resulted in such forms of religious anarchy as we have seen in the Great Revival of 1800. And for a long time subsequent to the Revolution the Church was not fully understood by her own children, or even by her own priests and Bishops. Bishop

* The Rev. Henry Caswall: "America and the American Church," p. 47.

White, who could never be suspected of monarchical tendencies, such an ardent republican was he, and whom it was impossible to dislike because of his lovely character, did much to dispel the prejudice against the name and office of Bishop. But Bishop White had no very firm grasp of the necessity of Church principles. Bishop Seabury, who represented the old historical school of English Churchmanship, and had a firm grasp of Church principles, was limited in his influence to a small territory and did not outlive the eighteenth century.*

And so, because it was impossible to overcome the popular prejudices against a Church which was conservative of her Apostolic inheritances, there was a lower point of depression to be reached than that she had occupied immediately after the Revolution. It was when those who, at the close of the Revolutionary War, had remained faithful to the order, doctrine and worship of the Church had passed away, and there were few to fill their places.

Still the Church survived. In 1792 Thomas John Claggett was consecrated Bishop of Maryland, all four American Bishops uniting in the consecration. The General Convention that year

* John H. Overton, D.D.: "The English Church in the Nineteenth Century," pp. 339 and 340.

revised and set forth the Ordinal, and inaugurated "measures for providing missionaries to preach the Gospel on the frontiers of the United States." Bishops were subsequently consecrated for South Carolina and Massachusetts, and the succession was kept up in Connecticut upon the death of Seabury, and in New York upon the retirement of Provoost.

But a new epoch dawned upon the Church in America in 1811, in the consecration of Dr. John Henry Hobart as Bishop of New York. Hobart realized the proper position of the Church in the world, and he set this forth in a manner that gained for it a hearing even in the midst of bitter opponents. So indifferent had people become to the principles he enunciated that it was not strange that they seemed to them as new theories regarding the Church. But to the Bishops who came later the facts which he stated were patent enough.

He was in America "the Remodeler of the Episcopate," as that term was applied by Dean Burgon to Wilberforce of Oxford. He brought to the office excellent business habits and an influence over younger men. And from his time down the Bishops of the American Church have held the Church to be of divine origin, her mission in this country to be of far greater impor-

tance than the mere holding together of voluntary organizations, and her extension as far more than the mere extension of benevolent lodges, which, as they multiply, serve to augment the treasury of the grand lodge.

CHAPTER IV.

ADVANCE OF THE CHURCH INTO TENNESSEE.

An event very nearly affecting the history of the Church in Tennessee was the organization of the Diocese of North Carolina in 1817. Bishop Moore, of Virginia, who had, under the influence of Hobart, made the Church a reality in that State, took the Episcopal oversight of the new diocese, made visitations and presided at annual conventions therein for four successive years, beginning in 1819. In 1823 a Bishop was elected for the diocese. Upon the nomination of the Rev. William Mercer Green (afterwards Bishop of Mississippi), then the youngest priest in the convention, and the only one who was able from personal knowledge to vouch for the character and value of his nominee, the Rev. John Stark Ravenscroft, of Virginia, was unanimously elected by clergy and laity upon the first ballot taken.

Ravenscroft was a native of Virginia, and of the same sturdy Scotch-Irish stock as the early settlers of Tennessee. Up to the age of thirty-eight he had lived an utterly Godless life, reflecting in his character the spirit of his time in

Virginia. It was by remarkable means that he had been brought to surrender himself to religious influences, and he became a High Churchman of the Hobart type. He was ordered a deacon at the age of forty-five, and in due time advanced to the priesthood. The six years of his ministry in Virginia had borne such abundant fruits as to attract the attention of Mr. Green and furnish an actuating cause for the election of Ravenscroft to the Episcopate of North Carolina, and that diocese had no cause to regret the choice she made.

His consecration marked an epoch in the history of Church extension. North Carolina had but four churches at the time of its organization as a diocese, three of which were survivors from the colonial period; but it furnished a point from which the Church was able to radiate, and particularly into what was then called the "Western Country."

It was from the Diocese of North Carolina that the first missionary of the Church entered Tennessee. If it was said of Kentucky in 1792, whose population then included many "Episcopalian" emigrants, chiefly from Virginia, that it might be hazarded as a public conjecture that no Episcopal Church could ever be erected in that State, the same could be said with greater force

apparently in 1821 of Tennessee, which then had no population of Church predilections. Yet in that year there appeared within the borders of the State a man for whose coming the upbuilding of the Church therein was providentially waiting, albeit he was not at that time baptized, nor had he any knowledge of the Church whose Episcopate he was, within a decade and a half, to adorn. He was James Hervey Otey, then teaching school near Franklin.

It was undoubtedly due to the terribly low religious conditions which marked the quarter of a century succeeding the Revolutionary War that Otey was not born in the Church. He was of good English stock on both sides. His father, Isaac Otey, was, through the maternal line, descended from Sir John Pettus, a member of the British House of Commons toward the end of the seventeenth century, deputy-governor of the royal mines, author of some professional works, one of the founders of the Virginia colony and a benefactor of Norwich Cathedral. Otey's mother was a Matthews, a lineal descendant of Tobias Matthews, who, in the latter part of the sixteenth and early in the seventeenth century, was successively Bishop of Durham and Archbishop of York. Both families were Church of England people down to Colonel John Otey, a

revolutionary hero, who was the father of Isaac Otey, a well-to-do farmer, a man of sterling integrity, and for thirty years a member of the Virginia Legislature.

The family home of the Oteys was at the foot of the Peaks of Otter, in Bedford County, Virginia; and there James Hervey was born on the 27th of January, 1800, one of the younger of the twelve children of his parents.

Although it was in the midst of the period of the low ebb of spiritual life in the country, when skepticism, infidelity and religious indifference were triumphant along the whole line, yet there were men born within the previous half decade and within the subsequent decade, in the States most keenly affected by this spiritual depression, who were destined to play prominent parts in the history of the Church in the States south of the Potomac and Ohio Rivers. Among them were Green, already mentioned; Francis Huger Rutledge, afterwards Bishop of Florida; Nicholas Hamner Cobbs, afterwards Bishop of Alabama; Leonidas Polk, afterwards Bishop of Louisiana; Stephen Elliott, afterwards Bishop of Georgia; Thomas Frederick Davis, afterwards Bishop of South Carolina; and Thomas Atkinson, afterwards Bishop of North Carolina. Of these, Cobbs was born in 1785 in the immediate neigh-

borhood of the Otey home, though it is unlikely that the two families knew aught of each other until more than a quarter of a century later.

Young Otey was sent in his boyhood to a neighboring "old field" school, and later to the Academy at New London, the county seat of Bedford County. It was because of his readiness to learn and his ambition for a thorough education that he was favored beyond his brothers and sent at the age of fifteen to the University of North Carolina at Chapel Hill. He was then six feet in height and far from graceful in his carriage, and of such swarthy complexion as to gain for himself from his college mates the nickname of "Cherokee."

He was studious and faithful, and found leisure for some excursions into the field of pure literature, where he unconsciously laid the foundations of that clear, vigorous and accurate, if somewhat heavy and inflexible style which marked his later writings. He graduated in 1820, taking the unusual degree of "Bachelor in Belles-Lettres." But for certain family reasons he would have proceeded at once to the University of Edinburgh for further study. In place thereof he accepted the appointment of Greek and Latin tutor in his Alma Mater and began his career as an educator in which he subsequently won distinction.

He married at the age of twenty-one and removed to Tennessee where he opened a school for boys near Franklin. At the end of eighteen months he accepted an appointment to the charge of a school at Warrenton, North Carolina. There he had two distinguished pupils, the brothers Braxton and Thomas Bragg, one of them afterwards a General in the Confederate Army, the other a member of the Cabinet of the President of the Confederate States.

Here we must place the incident which marked a turning-point in the life of Mr. Otey and proved of inestimable importance to the history of the Church in Tennessee. In his position as principal it became Mr. Otey's duty to open the school every morning with some religious exercises. Through the difficulties he experienced in the performance of this duty, his attention was directed to the Book of Common Prayer. There was a Prayer Book at his home in Virginia—an heir-loom in the Matthews family; but it seems not to have been accessible to him, and one was presented to him by Mr. James H. Piper, who then or subsequently resided at Columbia, Tennessee. He it was, whose efforts as a boy to carve his name beside that of Washington under the arch of the Natural Bridge, Virginia, furnished a reading lesson of thrilling interest to the school-boys of half a century ago.

This was Mr. Otey's first introduction to the "Literature of Prayer," and to the Church whose doctrine and worship the Prayer Book so admirably illustrates. He not only found in the book a solvent for his present difficulties, but he became forthwith a student therein of those things which a Christian ought to know and believe to his soul's health. At this juncture he was enabled to renew the friendship begun at the University with the Rev. William Mercer Green, who had just been ordered a deacon by Bishop Moore of Virginia and was in charge of the Church at Warrenton. Otey was baptized by his old friend, and on the 8th of May, 1824, in St. John's Church, Williamsboro, he was confirmed by Bishop Ravenscroft, whose influence over him had already become very marked.

He began his preparation for Holy Orders, and after his ordination to the diaconate by Bishop Ravenscroft in October, 1825, he removed again to Tennessee by the advice of the Bishop, who grasped with eagerness this opportunity to extend the Church into the "Western Country." Mr. Otey returned to his former purpose of establishing a classical school for boys in Tennessee. The school was established in Franklin, the county seat of Williamson County, situated on a beautiful spot in a bend of Harpeth River

and surrounded by a country which has been justly designated "The Garden Spot of Tennessee." The school he called "Harpeth Academy." It maintained a high reputation and Mr. Otey won for himself a place in the history of the educational enterprises of the State, as one of the three pioneer educators who made a marked impress upon the people of Tennessee.

The Maurys, a family of cultured and wealthy Virginians, were living in the neighborhood of Franklin and were warm friends of the young deacon school-master. And among the pupils at Harpeth Academy was Matthew Fontaine Maury, who throughout a life of remarkable distinction, bore testimony to the excellent quality of Mr. Otey's system of teaching.

Tennessee was still in its pioneer stages. There were neither steamboats nor railways in those days; not even turnpikes, stage roads nor stage coaches west of the Alleghanies. Bridle paths and rough farm roads were the only thoroughfares. And the soil of Tennessee, attractive as it might be to the agriculturist, was regarded as the most stubborn of any in the whole country to receive the impress of religious instruction. This was largely the result of the religious methods established by the "Great Revival" and practiced periodically ever since. It was scarcely

a wonder that to those to whom that form of religion had been proclaimed as the only genuine article, and to whom it appeared justified by the number of "converts" it made,—the sane and sober way of the Church should seem a spurious form of Christianity, and to lack the power of Godliness,—that is, of numerical results.

Mr. Otey had learned his religion from the Bible and the Book of Common Prayer, and at the feet of the Rev. Mr. Green and Bishop Ravenscroft. Ravenscroft's experiences had been such as to disgust him with the excitable kind of religion. In 1810, after eighteen years in which "he never bent his knees in prayer, nor did he once open a Bible," his mind took a new direction and he joined a body of Christians (no longer existent), known as "Republican Methodists"; but their extravagant and almost wild fanaticism soon drove him from them. And if the naturally refined tendency of Mr. Otey's mind and the instruction he had received from the Bible and Prayer Book were not sufficient of themselves to turn him from all that was degrading in the popular presentation of religion, to what was dignified and ennobling, the knowledge of Ravenscroft's feelings was. So he sternly set his face against the popular form of religion and determined to introduce the Church

services into Middle Tennessee and to instruct the people in "the more excellent way."

His religious ministrations were rudely opposed at first. Liturgical worship was most strongly opposed even by those who had, throughout the "Great Revival" held most strenuously to orderly quiet in congregational worship and to a high educational standard for the Christian ministry. There must have been some families having Church traditions, at least, scattered through Middle Tennessee. Yet even these looked upon the efforts of the young deacon as heroic, but as zeal misdirected. Otey was for a while as "the voice of one crying in the wilderness," when he began to hold services in the lower story of the Masonic Hall in Franklin, the only place that offered itself for the purpose. Even the curiosity which prompted some to go occasionally to "hear the man preach and his wife jaw back at him," was not likely to draw together many capable of receiving permanent religious impressions, and that kind of curiosity was soon gratified.

But Mr. Otey persisted; and soon he began his journeys to Columbia, south of Franklin about eighteen miles, to open up work there. Of this he was relieved by the Rev. John Davis, a deacon from the Diocese of Pennsylvania, sent

out by the Domestic and Foreign Missionary Society of the Church in 1826. On his way to Middle Tennessee Mr. Davis had stopped in Knoxville, but without leaving any record of work done there.

Then Mr. Otey began his trips to Nashville, eighteen miles north of Franklin. That town was then coming into prominence and was priding itself upon its wealth and aristocratic spirit, though not yet for many years the permanent seat of government of the State. There were undoubtedly Church people there who had either wandered off to other religious denominations, or holding themselves aloof from all, appeared to the ordinary observer as "heathen and publicans." Among the earliest adherents of the Church there are given the names of Dr. Menick, Dr. John Shelby, Major H. F. M. Rutledge, Thomas Claiborne, James Diggon, Matthew Watson, Colonel George Wilson, Godfrey M. Fogg and Francis B. Fogg.

Dr. John Shelby was a native of Tennessee, being the first white child born in Sumner County. He remained one of the staunchest friends of the Church in Tennessee up to the time of his death, in 1858. Godfrey M. Fogg and Francis B. Fogg came from New England. The latter had been living in Nashville since 1817.

He became eminent as a legislator and judge, was named high upon the list of the most distinguished lawyers of the State, and never failed in his active and efficient support of the Church for half a century, until his death in April, 1880, at the age of eighty-five.

In order to hold services in Nashville it was necessary for Mr. Otey to take a hurried dinner after his Sunday morning service in Franklin and, regardless of the weather, ride a borrowed horse over roads scarcely passable to a less determined person. Arriving punctually in the town, he was accustomed to hunt up the key to the Masonic Hall where services were to be held, make a fire when necessary, and give notice to the people of his readiness for the service. In these days of selfishness and mutual suspicion, such energetic zeal would be misconceived as being actuated by self-interest, and people would respond, if at all, with the feeling that they were in some way helping out the minister and placing him under obligations to them.

But in those days there were evidently some who were anxious for the establishment of the Church, and who recognized in the young and earnest deacon one who had "come not to be ministered unto but to minister"; and they responded heartily to his efforts, recognizing them

as work for the Lord. Soon a parish was organized in Nashville, and took the name of Christ Church.

In 1827, Mr. Otey returned to North Carolina and was on the 7th of June advanced to the priesthood by Bishop Ravenscroft. During his absence the Rev. Mr. Howell was engaged by the vestry of Christ Church to take charge of the work in Nashville. This was an unfortunate movement, and had the effect of imperilling the work that Mr. Otey had accomplished. The following year the Rev. Mr. Davis came from Columbia, and he remained in Nashville as Missionary until December, 1829, when he removed to Alabama.

With the priestly office conferred upon him, Mr. Otey returned to his work in Franklin. In March, 1828, Mr. Piper, who had been as we have seen, a providential instrument in the preparation of Mr. Otey for the work of bringing the Church into Tennessee, wrote to him from Columbia that he had just conversed with three other prominent citizens of the place upon the propriety of organizing a Church there, and all had agreed that "the present was a very propitious period for making the effort." Mr. Piper, while promising many friends for the Church among the Presbyterians of Columbia, felt that

“*festinate leniter (sic)* should be the motto under which the work should be carried on.” The result of the action then proposed was the organization of St. Peter’s Church. The Rev. Mr. Davis was succeeded, in 1829, by the Rev. Daniel Stephens, D.D., who took charge of the newly organized parish as rector. Dr. Stephens was a man about fifty years of age, who had received orders in the Church in 1809, at the hands of Bishop Claggett. He devoted the remaining years of his life to the upbuilding of the Church in Tennessee. The efforts of Mr. Otey at Franklin bore fruits in the organization of a parish to be known as St. Paul’s Church.

CHAPTER V.

THE DIOCESE OF TENNESSEE.

The time seemed to have come in 1829 when the scattered fragments of Church work in Tennessee could be unified and made more effective by the organization of a diocese, and Mr. Otey wrote to Bishop Ravenscroft, "the man he loved above all others," urging him to visit the field of his chosen missionary labors. And despite his failing health (he died on the 5th of March in the following year), the Bishop came to Nashville in the latter part of June. He brought with him the Rev. Daniel Stephens, who settled at Columbia and established a school there.*

Mr. Otey's instruction in Nashville had been patient and accurate. But when Ravenscroft came, the large crowds gathered to see (many of them for the first time in their lives), a Bishop, had the doctrine, discipline and worship of the Church explained to them as never before. Christ Church was set far forward in its progress towards permanent establishment. The Bishop

*Radford. Journ., 1894. p. 65.

sternly obeyed the call of duty and suspended the Rev. Mr. Howell from the ministry.

"During my short stay in Nashville," wrote the Bishop, "I have been greatly delighted and encouraged by the interest manifested among members and friends of the Church for the advancement of religion and for the attainment of regular and fixed services for the congregation once organized in the city, but broken and scattered by the hasty and unfortunate employment of the Rev. Mr. Howell, now suspended indefinitely from the ministry. Owing to the part duty compelled me to take in that unhappy affair, not a few of the vestry were disposed to look unfavorably on me, but reflection and more correct information have produced their slow but sure effect and I find them all zealous for putting the congregation once more upon a regular footing, and for exerting themselves to build a Church and obtain a resident minister.

. . . A vestry has been elected, subscription papers are out to raise funds for the building, to which a considerable sum is already subscribed, and I am authorized to employ a clergyman and to pledge eight hundred dollars certain as a salary."

In the Masonic Hall, Nashville, on the 1st and 2d of July, Bishop Ravenscroft presided over a remarkable convention. It was remarkable, not

by reason of the number of its members, for the members included three clergymen, (the Rev. Mr. Otey, the Rev. Dr. Stephens and the Rev. Mr. Davis) and six lay delegates, (Messrs. Thomas Claiborne, George Wilson and Francis B. Fogg, of Nashville; James H. Piper, of Columbia; Thomas Maney, of Franklin, and Godfrey M. Fogg, of Nashville, representing Knoxville). There were also present part of the time Messrs. William Hardeman, P. N. Smith and B. S. Tappan, of Franklin. But as there were only about fifty communicants of the Church in the State at that time, a representation of one delegate for less than every five communicants, was relatively much larger than in any convention that has since sat in the diocese.

This convention proceeded to the organization of the Church in the State of Tennessee by the adoption of a "Constitution and canons for the government and regulation of the Protestant Episcopal Church in Tennessee." It recognized the following parishes as constituent parts of the diocese thus organized: Christ Church, Nashville; St. Peter's Church, Columbia; St. Paul's Church, Franklin, and St. John's Church, Knoxville, though the work in the last named place had scarcely begun.

A Committee on the State of the Church was

appointed and reported as follows: "From what has been effected within a few years by the exertions of a few who have stepped forward and under most discouraging circumstances lent their aid to advance the interests of religion and virtue among us, we may form the most pleasing anticipations of future success. A few years since, the Episcopal Church was hardly known in this State; her spirit-stirring liturgy was unheard within our borders. Now three altars have arisen and it is cheering to know that they are crowded by pious and devoted worshippers of the Most High God." As yet there was no Church building erected for any of the organized parishes in the diocese.

Bishop Ravenscroft confirmed several persons in Nashville; visited Franklin, where he confirmed ten persons; and wrote in his journal the impressions he had received of the character of the services Mr. Otey had performed for the Church in Franklin, despite the care imposed upon him by his school work. He left Tennessee, visited Lexington, Kentucky, to the great encouragement of the Church then just organized in that State; and in the Fall of 1829 attended the meeting of the General Convention in Philadelphia.

He bore in mind his pledge to the Church in

Nashville and made efforts to secure a clergyman for residence there. These efforts resulted in the arrival in Nashville, in December, 1829, of the Rev. George Weller. He brought with him a large number of Prayer Books and other Church literature, both for gratuitous distribution and for sale, and was also supplied with information as to where more were to be readily obtained. And as Mr. Otey knew from his own experience the value of the Prayer Book as a missionary and as an instructor in religion, we may be sure that he recognized in the advent of the Rev. Mr. Weller a valuable coadjutor in the work of the Church in Tennessee.

Mr. Weller took charge of Christ Church, Nashville, succeeding therein the Rev. Mr. Davis. The following year he established a Sunday School in which the Catechism was faithfully and persistently taught. The corner-stone of a Church building was laid on the 5th of July in that year, the beginning of the first church edifice to arise in the diocese. It was upon a lot purchased for \$2,400 on a prominent street and in a commanding position in Nashville. The building was completed at a cost of \$1,600, and consecrated by Bishop Meade of Virginia on the 6th of July, 1831.

In that year, Bishop Meade visited the diocese

and "strengthened the Church" by administering the rite of Confirmation in Nashville and Franklin, and by wise counsels to the clergy and laity gathered in the third annual convention. On the 2d of July he laid the corner-stone of St. Peter's Church, Columbia.

It was about this time that there came from North Carolina and settled at La Grange in West Tennessee, Mrs. Mary Gloster, a widow, together with her son, Arthur B. Gloster, her son-in-law, John Anderson, and his brother George Anderson. They were Church people and had been acquainted with Mr. Otey in their former home. Indeed Mrs. Gloster was his sponsor in baptism; and he subsequently spoke of Mr. John Anderson as one who had preceded him into the Church and who had influenced his coming.

They had scarcely settled in La Grange when Mrs. Gloster began to feel most keenly what it was to be deprived of Church privileges; and she rode on horse-back to Middle Tennessee to visit her God-son, to enjoy the services of the Church, and to lay before Mr. Otey the religious needs of the country in which she had settled. It was this visit that caused Mr. Otey's application to the Foreign and Domestic Missionary Society in New York, for missionaries to advance the Church in what was then known as the

Western District of Tennessee. In answer to this application the Rev. Thomas Wright was sent from North Carolina and arrived in Nashville on the 1st of July, 1832. His arrival was opportune, as we shall see.

In that year, Bishop Ives, the successor of Ravenscroft in the Episcopate of North Carolina, came to Tennessee by the urgent request of the Church people. He came by way of Knoxville, where he preached and confirmed two persons. He then proceeded to Franklin where on the 24th of June he confirmed five persons, and before his return to North Carolina he confirmed two others in Franklin. At Nashville he presided over the fourth annual convention of the diocese in the latter part of June and in the early days of July. Trinity Church, Clarksville, had been organized a few days before under the direction of the Rev. John H. Norment, a deacon of the Diocese of North Carolina, and was at this convention admitted into union with the diocese.

But the most important work accomplished by Bishop Ives in this visit was the ordination of John Chilton and Samuel George Litton to the diaconate on the 29th of June, and the advancement of the former to the priesthood three days later, the day of the arrival of the Rev. Mr.

Wright, in Nashville. These were the first ordinations in the Diocese of Tennessee.

A few days after this ordination the Rev. Messrs. Wright and Chilton set out for the immense field of labor selected for them. They held services in Clarksville, Paris, Jackson and Brownsville. In Jackson, on the 23d of July, under the direction of Mr. Wright, St. Luke's Church was organized. Five persons were elected vestrymen, though five years later there were only six communicants reported as belonging to this parish. Shortly afterwards the Rev. Mr. Chilton was elected rector of St. Luke's Church, in connection with the work of Zion Church, Brownsville, which he and Mr. Wright had organized.

Mr. Wright proceeded to La Grange where he held services, to the great joy of Mrs. Gloster and her family, and where he presided over a meeting of the citizens at which Immanuel Church was organized. The recently made deacon, Samuel George Litton, was appointed missionary-in-charge and continued his labors there and thereabouts until 1846.

Mr. Wright then went to Memphis which he found a town of only twelve hundred inhabitants. What encouragement it offered for the establishment of the Church may be judged from

the entry found in Bishop Otey's diary at a much later date: "Rode to Memphis. The town was filled with Indians and the people too busily engaged in traffic to think of their spiritual interests." However, as the result of Mr. Wright's early labors, the parish of Calvary Church was organized that year, though only ten communicants of the Church remained in Memphis in 1835. Mr. Wright extended his labors to Randolph, then and long afterwards a rival of Memphis, but now scarcely more than a name upon the map. There he organized St. Paul's Church.

Thus as a consequence of Mrs. Gloster's horse-back ride there were five parishes ready to apply for admission to union with the diocese when the fifth annual convention met at Franklin, in 1833. They were all in the Western District and they marked the course of the missionary journey of the Rev. Thomas Wright. The route of this pioneer missionary was through the counties of Madison, Hardeman, Haywood, Fayette, Lauderdale, Tipton and Shelby. Fifty years later the Historiographer of the diocese, * commenting on this journey, remarked: "The Church area to-day . . . is limited to that territory in those counties. There has been a

* Dr. George White.

large increase in churches and congregations—new ones have been organized and some have gone to pieces—but there has been no new territory taken in.” Reasons for this will be made to appear further on.

CHAPTER VI.

THE FIRST BISHOP OF TENNESSEE.

To enable us to appreciate the epoch-making events transpiring in the years 1833 and 1834, it is necessary to bestow some attention upon the relation of the Church in the Diocese of Tennessee to the ecclesiastical organization known as the Protestant Episcopal Church in the United States of America. Tennessee was one of twenty States, (out of the twenty-four States then existing in the American Union), in which the Church had been organized. But as there were at that time only fifteen Bishops in these States, and two of these were assistant Bishops, some of the others must needs have the Episcopal oversight of the Church in more than one State. There was indeed in one case, that of the Eastern Diocese, as it was called, an arrangement made by which the Church in five States might share the Episcopal oversight of one Bishop.

And this was the only case in which the term "diocese" was recognized at large in the Protestant Episcopal Church. The Church in America had not yet realized her national exist-

ence. The popular idea of the Church was democratic and somewhat Erastian, utterly at variance with the comprehension of a national Church. The Church people in each of the twenty States referred to, had organized, elected a Bishop, (if they could not assure themselves of the Episcopal supervision of some Bishop in a neighboring State), obtained consecration from other Bishops for their Bishop-elect, and then regarded themselves as a Church wholly autonomous, independent of any higher governing body, owing scarcely any duties outside of themselves.

The General Convention was regarded as scarcely more than an advisory board and was jealously watched to prevent its arrogating to itself any powers which would tend to the creation of a national Church by gathering together its scattered members and articulating them. And to the prevalence of this false idea of Churchmanship the legislation of the General Convention had contributed not a little by recognizing the Church in "States" but not (save in the single instance above noted) in "dioceses."

Matters were, however, already beginning to move towards a proper centralization of the Church. Thoughtful Churchmen, with clear ideas of Church polity, and capable of taking the

leadership in whatever required readjustment in the Church, had been advanced to the Episcopate since the days of Hobart. The General Convention was beginning to exercise powers which had at first been denied it as belonging exclusively to the separate "State" Churches. And two years later all of its deliberations implied that its constituents had begun to realize that there existed in America, not an agglomeration of "State" Churches, but a national Church; though it was not until the next General Convention, (that of 1838,) that the word "diocese" supplanted "State" in the first four articles of the constitution of that body and the idea was fully grasped that an ecclesiastical body and not a political division furnished the unit of ecclesiastical government in the Church in America.*

Perhaps this is the only relation which the Church in Tennessee sustained at this time to the important movement then in progress in England which was later known as the Tractarian or the

*The present writer has hopelessly lost the authorities which should be given for the statements here made, and probably for much of the language used in setting forth these statements. They occur in notes made in the course of the study of another subject several years ago. The subject then in hand required no specific citation of authorities. Hence none was preserved. If any reader recognizes the above language as appearing elsewhere in print a favor will be conferred by communicating the fact to the writer.

Oxford movement. That movement had begun to make men on this side of the water think, and as a result of their thinking they were learning far more about the Church than they had ever before known.

It had been, in spite of the previous inability of the Church in America, implied in the conditions above suggested, to adjust her machinery to provisions for the spiritual needs of her children as they followed the tide of colonization westward beyond the Alleghanies, that she had been organized in Ohio, Kentucky and in Tennessee. In the last named State it had been due, as we have seen, to the missionary enterprise of Mr. Otey. Four years after the organization had been effected it could but be felt that, with an Episcopal head, the diocese (for such it was in fact though generally denied the name), could accomplish far more work. Possibly if the Churchmen in Tennessee had been able to forecast the trend of events, they might have exercised their patience for another year and a half, and then taken advantage of the legislation of the General Convention of 1835, which provided that on the request of any diocese, however small its clergy list and however few its parishes, the House of Bishops might nominate a Bishop to be confirmed by the House of Deputies, or (if the election oc-

curred in the recess of the General Convention) by the several Standing Committees.

It would be idle to speculate what might have been the outcome of waiting for this enabling legislation, or of waiting to be able to comply more fully with the canonical requirements then in force regarding the election of a Bishop in a diocese. The Church in Tennessee is too well satisfied with the result of the action then taken to inquire too closely into its strict conformity to the letter of laws which in their spirit were intended to advance the progress of the Church, not to retard it. It was then from reasons of prudence required by the canons that no diocese be allowed to proceed to the election of a Bishop until there were six presbyters in charge of parishes duly settled in the diocese for one year, and until there should be twelve duly organized parishes therein.

There were eight clergymen at work in Tennessee in 1833, but of these the Rev. Thomas Wright, a presbyter, and the Rev. John H. Norment, a deacon, were canonically resident in North Carolina, and the Rev. Albert Arney Muller, D.D., who had been elected rector of Trinity Church, Clarksville, had not been a year in residence. But the need of a Bishop was now felt to be so great that it was thought unnecessary

to construe canonical restrictions too severely, and due notice was given of a convention of the diocese to meet in Franklin in June, 1833, for the purpose of electing a Bishop.

The convention met accordingly. The Rev. Dr. Stephens presided. Mr. Godfrey M. Fogg was chosen as secretary. After the new parishes, organized in the Western District during the previous year, had been formally admitted to union with the diocese the number of parishes was but nine.

On the 27th of June the convention proceeded to the election of a Bishop. On the first ballot Mr. Otey received the votes of all the clergy excepting his own and Dr. Weller's, which were cast for the Rev. William Mercer Green. The nine laymen present voted unanimously in confirmation of the election of Mr. Otey. The testimonial of the Bishop-elect was signed by the Rev. Daniel Stephens, D.D., the Rev. George Weller, D.D., the Rev. Albert A. Muller, D.D., the Rev. John Chilton, the Rev. Samuel G. Litton; Messrs. John C. Wormley and George C. Skipwith, of Columbia, William G. Dickinson, B. S. Tappan and Thomas Maney, of Franklin; Matthew Watson, Godfrey M. Fogg and Francis B. Fogg, of Nashville, and John Anderson, of La Grange.

During the months that followed there was a scourge of cholera in Nashville and in Memphis, prophetic of one of the characteristics of the Diocese of Tennessee throughout its history. There was no little anxiety as to the manner in which the Church in other dioceses would regard the action of the convention in Franklin. South Carolina declined to consent to the consecration of Mr. Otey on the grounds that Tennessee had not the canonical number of parishes and presbyters to elect. Three dioceses, Maine, New Jersey and Georgia, were asking for further time for the consideration of the subject, as late as September. But later the consent of a majority of the dioceses (which seemed not inclined to force too strict a construction of the canons in such an exigency to the manifest detriment of the Church's advance), was obtained, and the Presiding Bishop took order for the consecration.

Mr. Otey was disappointed, however, of his hope of going to Philadelphia for consecration before the Winter set in. He had never before been outside of the three States, Virginia, North Carolina and Tennessee, and was apprehensive of the effects of a visit to a northern State during the cold weather. It was on the 14th of January, 1834, that he was consecrated in Christ

Church, Philadelphia, by the venerable Bishop White, Presiding Bishop, assisted by Bishops Onderdonk of Pennsylvania, his brother of New York, and Doane of New Jersey. The last named preached the sermon. In the course thereof he said:

“There is a common notion that Bishops are stately persons, and that large salaries, noble edifices and splendid equipages are somehow an essential appendage of their office. But here is a Bishop who has never had a Church to preach in, and has never yet had a living at the altar, but has been obliged to labor for his children’s bread in the laborious though most honorable vocation of teaching; spending five days out of seven in a school, and for years has not had a month’s relaxation.” *

Yet for all that, though Bishop Otey was able to adapt himself to the crude conditions of civilization that prevailed in his diocese and was able to “endure hardness as a good soldier of Jesus Christ,” he was never unmindful of the dignity of the high office to which he was now called, nor was his conduct therein ever such as to lower its dignity in the eyes of others. He

* So reported by my predecessor, the late P. M. Radford. I do not find the words in the sermon as published in the Bishop of Albany’s “Life and Letters of Bishop Doane.”

was six feet four inches in height and well proportioned throughout. And not only from his unusual size but from his whole appearance and especially from his general bearing and demeanor he was one to attract attention anywhere. His visit to England in 1851 and his meeting there with the Bishops of the English Church, were severe tests of his possession of those qualities which are rightly demanded of a Bishop; and he stood the tests well. Columbia College in 1833 bore testimony to the quality of his scholarship by conferring upon him the degree of S.T.D.

At his consecration Bishop Otey became the thirtieth in the line of the American Episcopate and raised the number of Bishops then living to sixteen. He was with two exceptions, the youngest Bishop consecrated up to that time in the American Church, being within a few days of thirty-four years of age.

CHAPTER VII.

A DAY OF SMALL THINGS.

Returning to Tennessee after his consecration, Bishop Otey was able to number five priests and three deacons upon his clergy list within the following year; and of actual communicants of the Church there were about one hundred and seventeen. With that energy and wisdom which had marked his career as deacon and priest and now gave character to his Episcopate, he began at once measures for the advancement of the Church. He was young, and at that time in robust health. It was not until after years of most wearing toil, part of which time he had charge of the Diocese of Mississippi as Provisional Bishop, and in which he undertook journeys, filled with adventures, through Alabama, Florida and Georgia, and answered the claims for work over a vast field extending from Kentucky and Missouri to the Gulf of Mexico and between Florida and the Pacific, that he became a prey to dyspepsia and we find him noting in his diary from time to time the restraints placed by failure of health, upon his putting some of his grand plans into effect.

He at once established the custom, (and he continued it as long as he was able to do so,) in visiting the congregations in his diocese, to assemble as many of the clergy as could meet together with convenience, and try the effect of continued religious services for several days together. Thus were instituted what in these days would be called "missions." But the Bishop, although having reason to believe that this course was attended in some instances with happy results, did not regard it as "to be relied upon as better than the regular and systematic inculcation of divine truth from week to week, in the stated ministrations of the parochial clergy;" and felt that it would be better on the whole to let the Bishop, when he came, pass on after performing the duties strictly pertaining to his office, without laying upon him the burden of so much preaching as was then expected of him at his visitations.

It is significant of the primitive conditions of life in Tennessee before the middle of the nineteenth century, and not a premonition of the "ritualism" subsequently grafted upon the Church life in this country, that we read frequent notices of services to be held at "candle-light." Yet as we read of the struggles of those who were laboring for the upbuilding of the

Church in that wilderness, the noble Bishop and his devoted band of clergy, of the Apostolic journeys they made and their earnest efforts to win people we cannot avoid finding analogies in that age when the lighting of candles suggested to the Greek Christians evening hymns of praise to the Triune God.

The annual conventions of the diocese were made the means of disseminating a knowledge of the Church in such centres of population as Jackson, Pulaski, Nashville, Clarksville, Randolph, La Grange, Columbia, Bolivar, Knoxville and Franklin. Some of these towns at the time of the first meeting of the convention therein, were wholly without Church buildings or even without organized parishes. In such cases Court houses were used for the purpose, and in some instances Presbyterians or Methodists graciously loaned their places of worship without hope of reward.

The conventions lasted for several days, sometimes for a whole week. Morning and evening prayer would be said daily and a sermon was preached every night. The Sunday included in the time of holding the convention would be "improved" by services in which the Church was prominently set before the people. The ordinations (which averaged two a year during

the Episcopate of Bishop Otey), were sometimes held on these occasions in order that the people might have the fullest instruction possible in the character and purpose of the ministry of the Church.

By all these means all portions of the State, and towns, large and small, had abundant opportunities to "hear the Church." How meagerly the people availed themselves of the opportunities is apparent from some comments the Bishop makes in his official diaries from time to time and more particularly from the words of his address before the twenty-third annual convention held in 1856, and the action taken thereon by a committee appointed to consider the same and report.

The preaching of the Church was in those days direct and clear. Otey's trumpet had been attuned to that of Ravenscroft and so was in accord with those of Hobart, the Onderdonks and Doane; and when he put his lips to it, it gave forth no uncertain sound. The clergy he gathered about him were likewise fearless in speaking the truth. It was a time more tolerant of logical, didactic sermons than is the present, though undoubtedly the sermons which Bishop Otey and his clergy delivered, were, in their

enunciation of Church principles, in advance of the times.

In 1839 the Rev. Mr. Litton preached a sermon on "Christ and the Church" at the opening of the eleventh annual convention of the diocese in Randolph. It was a bold statement of Church principles and was subsequently published at the request of some who heard it. This invited a reply from the Presbyterian minister in Randolph, which was also published and contained the Presbyterian arguments then in vogue against Episcopacy, but which have since been abandoned. To this reply the Rev. Mr. Alston published a most conclusive rejoinder; but of course with the usual result of convincing men against their will.

Three years later the Bishop preached three sermons in St. Peter's Church, Columbia, on "The Unity of the Church," "The Ministry," and "The Apostolical Succession." The following year they were published with notes and an appendix containing corroborative evidence of the arguments he used. They created among the various denominations represented in Tennessee and neighboring States, a sensation out of all proportion to the numerical importance of the Church whose principles they so boldly proclaimed. These various denominations were

far from being at peace with each other and were even then about to break into pieces upon a religio-political question. Yet these sermons furnished the occasion for them to "cast their heads together with one consent" and to "confederate against" the Church in a more active and open warfare than they had before pursued.

These incidents unquestionably retarded the numerical growth of the Church in Tennessee. But they are by no means to be deplored. By her very constitution the Church was precluded from resort to those popular methods by which numerical increase is insured to the neglect of the true mission of the Church; by her spirit and genius she is precluded from entertaining mere numerical increase as a sole motive for her work. And if the Church excited enmity by the frank declaration of her principles, it was a far more honest course to pursue than to seek to win allegiance by false representation of herself and by concealment of her principles. She pursued the Gospel method. Her Lord had contented Himself with few followers, so that they might know Him and His Father's will. And one who thought he saw the promise of a future triumphant party in the followers of Jesus of Nazareth, was turned back by the Master's own word—and he was a rich man too.

The diocese was missionary ground and Bishop Otey was as truly a Missionary Bishop as Kemper or any since his time. He gives in his convention address in 1856 an account of services then recently held in East Tennessee, which illustrated the character of the field in which he had to labor. The room (it was the Court room of a county town), he tells us, was filled with people, but they had been drawn together by curiosity to witness something novel or to hear "preaching." They had not come to worship. They seemed not disposed to take the Prayer Books offered them, never recognizing that they had the same right of inheritance in that book as in the Bible. There were no responses to the prayers save from the clergy who were present; and when the congregation was called upon to unite with the clergy in praise by singing a psalm, only a voice here and there responded. And the Bishop regarded the neglect of worship as the "prevailing characteristic of the population throughout the length and breadth of the land." He gratified the desire of the people to "hear preaching," but felt that he was but the "voice of one crying in the wilderness."

And such was a fair sample of much of the Church's effort. But it had been foreseen and

foretold by the Divine Founder of the Church: "Behold a sower went forth to sow; and when he sowed, some seeds fell by the wayside; . . . some fell upon stony places."

During the first fifteen years of Bishop Otey's Episcopate the average confirmations performed by him was fifty annually. Between 1850 and 1860 the average was one hundred and fifteen. In 1844, ten years after his consecration there were fifteen resident clergymen at work in Tennessee and about four hundred communicants. Ten years later there were seventeen clergymen, seventeen parishes and about eight hundred communicants. In 1860 the clergy numbered twenty-seven, the organized parishes twenty-six and the communicants fifteen hundred.

It will be noted that there is a discrepancy between the total number of confirmations thus given and the figures denoting the increase in the number of communicants. The latter did not keep pace with the former by nearly five hundred. This is not wholly accounted for by the deaths occurring in the Church during the Episcopate of Bishop Otey. Though the number of deaths must have been great for that period included years when plagues and pestilences visited the country and by ravages in Tennessee impressed upon the diocese one of its

chief distinctions. Yet in these epidemics the Church usually found her opportunity, and her clergy, by standing bravely at their posts, established traditions that were fearlessly followed in the *post bellum* period. But the loss of nearly five hundred communicants out of two thousand confirmations and an unknown number of Church immigrants, is accounted for by removals from the State, a habit of Tennessee Churchmen which more seriously affected the numerical growth of the diocese in a later period.

Those early days included the great financial depression of 1837 and all that followed in its track. Yet it was in a subsequent period of financial prosperity that the Bishop appears to have been the more disheartened in regard to the growth of the Church. In 1856 he had confirmed but one hundred persons. It seemed a small return for the great amount of labor bestowed. One of the obstacles to his success that year, he thought, was the prosperity all were enjoying; and he reminded the clergy and laity then gathered in convention of a "truth established by all history and proven by all experience, that a very prosperous worldly condition and high attainments in the Divine life very rarely consist together." At the same time the

exceeding difficulty and unpropitiousness of the field given him and his clergy to cultivate, recurs to him and he states that he has known for many years "that an amount of prejudice, ignorance and prepossession prevailed in this diocese respecting our communion, unequalled in any other State of the Union."

It was to combat this ignorant prejudice that a Diocesan Book Society was organized in 1858 chiefly through the efforts of the Rev. Charles Todd Quintard, M.D., who had then recently abandoned a lucrative medical practice to adorn the ministry of the Church in Tennessee. The Society succeeded in establishing depositories for the sale of Church books and tracts, first at Memphis and afterwards in Nashville and Knoxville, and was making fair progress when the period now under review was brought to an end by the war beginning in 1861, and by the death of Bishop Otey in 1863.

The early conventions of the diocese included meetings of the Diocesan Missionary Society, and the brief minutes of these meetings were published with the journals of the convention. The meeting answered very well to the Missionary Meeting now held on the last evening of a Diocesan Convention, though the latter is not the direct successor of the former, but is of in-

dependent origin. In the "day of small things" the treasurer reported something like a hundred dollars from regular subscribers to the society and from the offerings during the convention. After a few years the minutes of a formal meeting of the society disappear from the journal though the list of subscribers is continued for several years longer and increases in length.

Bishop Otey ordained to both the diaconate and to the priesthood seventeen men; to the diaconate alone, nine; and to the priesthood alone, twenty-six. There were some ordinations for Tennessee by Bishops Kemper, Green and Smith in the period between 1860 and 1865. Some of these ordinations were of native Tennesseans. But the Bishop was receiving and dismissing every year several deacons or priests, so that the clergy list of the diocese down to the year 1860 comprises nearly one hundred names. It is generally supposed that his inability to hold the clergy for a longer time proceeded from an insufficiency of support. Yet in 1860 there were reported by the Committee on the State of the Church, three parishes paying (or promising) their rectors salaries of two thousand dollars; one paying fifteen hundred dollars, and four one thousand dollars each. These last included such small towns as Columbia and Somer-

ville. There were few cases of rectories provided for the clergy. In nearly every case the clergy had to follow the example of the Bishop and eke out a living by teaching five days in the week. Then the constant shifting of the clergy is partially accounted for by the fact that there were some on the clergy lists who as invalids were attracted to Tennessee, where they hoped to find a semi-tropical climate and were driven further south by early frosts the year of their arrival.

The Bishop suffered keenly the loss of several of his clergy by death. He suffered still more keenly the necessity laid upon him of disciplining other clergymen. No less than seven left the ministry either by renunciation or by deposition. Those were the days before the custom arose among Bishops of gently shoving an unworthy cleric from one diocese into another to avoid the inconvenience of an ecclesiastical trial. The patient but upright Bishop was compelled to exercise discipline so often that one of his clergy was forced to sigh, as he glanced over the clergy list, "Bad men come here to be disciplined; good men come here to die!"

CHAPTER VIII.

MISSION WORK AND PAROCHIAL INCREASE.

For three years, Christ Church, Nashville, enjoyed the distinction of possessing the only Church edifice in the diocese. St. Peter's Church, Columbia, was completed and consecrated in 1834; St. Paul's Church, Franklin, completed in 1834, was consecrated the following year.* Trinity Church, Clarksville, was completed and consecrated in 1838.

St. Paul's Church, Franklin, although the first organized of the parishes in Tennessee, suffered greatly by the resignation of the rectorship by Bishop Otey in 1835. The Rev. Hamble James Leacock was *locum tenens* for two years subsequently. The removal of many of the Church people from Franklin was causing the parish to

* "The edifice is commodious and beautiful, built after the Gothic style, with galleries on the sides, and an organ-loft. The present of a large and fine-toned bell has been made to this Church by H. R. W. Hill, Esq., of Nashville." Conv. Ad. Bishop Otey, 1836. This building required repairs in 1849, again in 1854, and again in 1857. It was reported in a state of dilapidation in 1869 and was "restored" and consecrated by Bishop Quintard, in 1871. The rectory was built subsequent to the war.

go down, and when in 1841 the Rev. W. P. Saunders was appointed Missionary in Charge, there was but one male communicant in the parish and there were but few women communicants. There being no material out of which to elect a vestry, the parochial organization had been suffered to lapse. Saunders was succeeded by the Rev. Samuel Sherwell, and he by the Rev. James W. Rogers in 1847. The parish was reorganized in 1849. It had then about eighteen communicants.

There came to settle upon his family estates in Maury County, in 1833, the Rev. Leonidas Polk. The purpose he had in view was the complete restoration of his health, which had been impaired, and had only been partially restored by a recent trip abroad. He was a man of a remarkable history. He was a graduate of West Point, where, under the influence of Dr. McIlvaine, then chaplain of the United States Military Academy and afterwards Bishop of Ohio, he had been baptized and confirmed. Soon after his graduation he had resigned the army and prepared for holy orders. He was placed in charge of St. Peter's Church, Columbia, upon his coming to Tennessee, and remained rector until his election by the General Convention, in 1838, to be Missionary Bishop of the

Southwest. Bishop Otey, upon leaving Franklin, in 1835, fixed his residence in Columbia and opened a school for boys in his own house, which he called "Mercer Hall," after his friend and benefactor, Dr. Mercer, of New Orleans, whose praise is in all the Churches of the South. The Bishop succeeded the Rev. Mr. Polk in the rectorship of the parish in 1838 and was succeeded by the Rev. Mr. Wheat, who came from Nashville in 1849 to assist the Bishop in his educational enterprises.

The Bishop resumed charge of the parish on the 1st of January, 1850. Three years later, the Rev. David Pise, D.D., came from the principalship of Millwood Academy, Davidson County, to take charge of the Columbia Female Institute and the rectorship of St. Peter's Church. But though Columbia was all the while a centre of the Church's educational work, St. Peter's Church progressed but slowly, and in 1850 there were but eighteen communicants. The town, like Franklin, was never large.

Even Christ Church, Nashville, with a town back of it coming into some prominence as a State capital, was not flourishing to the extent that was to be expected. At the end of five years of persistent efforts for the advancement of the Church, the Rev. Mr. Weller was able to

report having baptized forty-seven children and six adults, and presented twenty-eight persons for confirmation. The congregation comprised about forty families and the number of communicants was greater than the whole number of persons attendant upon his ministry at the beginning. Yet he was compelled to resign the rectorship of the parish in 1837 because of the inability of the congregation to support him and his family, and because the labor of teaching school in connection with his parochial work was too great.

He was succeeded by the Rev. J. Thomas Wheat, who, though a North Carolinian, received his deacon's orders from the Bishop of Virginia and now came from the Diocese of Ohio. He was eloquent, affable, zealous and progressive. He instituted the weekly offertory, an unpopular "innovation" in those days, and in 1843 established a parochial school for girls. He reported one hundred and sixteen communicants in 1844. He resigned in 1848 and removed to Columbia.

Under less favorable circumstances outwardly, Trinity Church, Clarksville, was manifesting more encouraging signs of progress than any of the other parishes in Middle Tennessee during this period. Dr. Muller, the rector, extended his labors to the employes of the Cumberland Iron

Works in Stewart County, and erected there a chapel in which services were held. He was deposed from the ministry in 1841 after an ecclesiastical trial, and was succeeded by the Rev. E. Harrison Cressey, who was in his turn succeeded in 1845 by the Rev. William Croes Crane, from the Diocese of Mississippi. He was a native of New Jersey, a nephew and namesake of the first Bishop of that diocese, and received his deacon's orders from the second Bishop thereof. He was a man greatly beloved and continued in the rectorship of Trinity Church, Clarksville,* until 1850, and was then succeeded by the Rev. Dr. Joseph James Ridley.

* In 1845, Mr. Thomas Fraser, Senior Warden of Trinity Church, Clarksville, died. He willed to the parish certain property, a record of which is made in the vestry book and I quote it, for in the light of history, it reads oddly. In his will Item II. is as follows: "It is my will that my servants, by name, Austin, a blacksmith by trade; Betsey and her children, Henry, Austin, Jr., John and an infant, Peter, Mary Jane and Betsey Ann, with all their future increase, and my stock in the Russellville and Clarksville Turnpike Company, consisting of twenty shares and the dividends that may be from time to time declared on the same, be vested by my executors for the benefit of Trinity Church, Clarksville, Tennessee, as a perpetual fund. The hire of the negroes and the dividends of the stock aforesaid annually arising, to be appropriated by the vestry and their successors in the following manner:

"First. That the vestry shall lay out twenty-five dollars in books for the Sunday School of said Church; after which the said vestry shall appropriate the one half of the residue of such annual fund for the support of the rector of said Church an-

In the neighborhood of Columbia two missionary enterprises were established during the period now under consideration, which for a while added to the parochial strength of the diocese. They were St. Mark's Church, Williamsport, and St. John's Church, Ashwood.

Williamsport is a village about ten miles down Duck River from Columbia. It had been settled by people from the Eastern States who had

nually, or withhold it at their discretion, two-thirds of the whole number of the vestry concurring, and annually the said vestry shall appropriate the said residue of said annual fund towards the finishing of the Episcopal Church in Clarksville, and keeping the lot in order, building a parsonage on said lot, and keeping the same in order. And when all this shall be done, I desire the vestry to purchase a suitable lot in Clarksville and build a female academy out of said annual fund, to be under the control of said vestry as the trustees of the same, which shall be called the Female Academy of the Episcopal Church of Clarksville. And after the completion of the several objects aforesaid, I desire said annual fund shall constitute an endowment for said academy to be under the control of the vestry for the promotion of science and virtue."

Gustavus A. Henry and John H. Poston were to be the executors of this will "except the hiring of the negroes, collecting the hire and receiving the dividends on the turnpike stock." This devolved upon the vestry. At one time the hire of the negroes amounted to nearly eight hundred dollars per annum, and one servant was given to the rector for board and clothing.—Bp. Quintard's Ad. at anniversary of the parish in 1896.

Trinity Church, Clarksville, has not only had eminent men as rectors, but some distinguished men as wardens and vestrymen. One of these was Major Gustavus Adolphus Henry, who was on the vestry in 1834 and almost continuously since for nearly half a century. He was an eminent citizen and statesman. He died in 1880 at the age of seventy-six.

brought with them some Church traditions. The Rev. John H. Norment organized a parish and opened a school there about the year 1838. The parish took the name of St. Mark and was admitted to union with the diocese. A church edifice was at once erected and was consecrated by Bishop Polk at the request of Bishop Otey in October, 1840.

Bishop Polk and his three brothers donated six acres of land to the diocese about six miles from Columbia on the road to Mount Pleasant and within a few hundred yards of Bishop Polk's house, and erected thereon a brick church of simple Gothic design, capable of accommodating five hundred worshippers. It was intended for the convenience of the families in the neighborhood and the negroes upon their plantations. It was consecrated in 1840, Bishop Polk being the consecrator on this occasion likewise. The parish of St. John's was admitted to union with the diocese in 1845.

Thus Maury County had three Churches. The congregation of St. Mark's, never large, rapidly declined. There were but eight communicants in 1850, and the Church was reduced to the status of a mission. The Rev. E. Harrison Cressey was rector of St. John's, Ashwood, in

1850, and the parish then had about fifty communicants.

In the period extending from the consecration of Bishop Otey to the year 1850, West Tennessee was the scene of great missionary activity. Upon his return to the diocese as a Bishop, in 1834, some of the parishes recognized as constituting the diocese in 1829 and of those admitted to union therewith in 1832 and 1833 were either wholly extinct or in a moribund condition. But West Tennessee was then in process of colonization by a class of people not so deeply affected by the religious convulsions which had marked the beginning of the century. Hence it offered the most promising field for the Church's growth. The Bishop, therefore, turned his attention chiefly in that direction.

The Rev. Dr. Stephens had gone from Columbia to Bolivar early in 1834. He reported the population of that county-seat "of a singular cast, though intelligent." Neither the men nor the women had hitherto been in the habit of going to hear any kind of preaching. Faithful efforts on the part of this now aged missionary brought together six communicants of the Church and others who were friendly; and on the 17th of April, Bishop Otey visited the place and presided at a meeting of the citizens at which a parish

was organized, taking the name of St. James. Thirty-seven persons signed the articles of association. The new parish was admitted to union with the diocese at the convention held that year.

The parish grew so slowly and encountered so many obstacles to its prosperity that it was not able to have a church edifice consecrated until 1845. In 1848 the Rev. Dr. Stephens was succeeded in the rectorship by the Rev. Lewis Jansen. The parish reported but fourteen communicants in 1850.

To the convention of 1835 the Bishop reported having made a visit the previous year to Somerville and to a congregation then newly organized by the Rev. Mr. Litton, to which the name of St. Thomas had been given. At Pulaski, in Giles County, some work had been done in the early part of 1834 by the Rev. Mr. Matthews, a deacon. The Bishop had visited Pulaski and organized a parish, calling it St. Stephen's. These two new parishes were admitted to union with the diocese at the convention held in Jackson in 1835, and the Diocesan Convention met in Pulaski the following year. Nevertheless both parishes appear to have been prematurely organized and recognized. They developed strength slowly, if at all, for several years, and in 1839 St. Thomas', Somerville, had to be revived from

a mission known as St. Andrew's, Fayette County.

In 1835, the Rev. John Chilton discovered a few friends of the Church at a point near where corners of Tipton, Haywood and Fayette Counties met, and began to minister to them. St. Andrew's parish was organized with ten communicants in April, 1836; a house was purchased and fitted up for services, and the Rev. John H. Drummond, a deacon, was placed in charge. He was succeeded by the Rev. William Steel, who revived the work in Somerville in 1839, and after 1845 St. Andrew's, Fayette County, is no more known. The building is reported to have been burned during the war. St. Thomas', Somerville, was unable to begin building operations until 1858.

Trinity Church, Tipton County, was admitted to union with the diocese in 1846, and had then a building in process of erection. St. Matthew's Church, Covington, was at the same time reported newly organized with a church edifice nearly ready for consecration. Both were in charge of the Rev. James W. Rogers, who was also in charge of St. Paul's Church, Randolph.

But the first church building erected in the Western District was Ravenscroft Chapel. It was erected by Mr. J. J. Alston near his residence,

five miles east of Randolph, and was consecrated by Bishop Otey on the 23d of October, 1836. The Alston family were Church people from North Carolina, who had recently settled in Tipton County. Ravenscroft Chapel was intended for the convenience of the families in the vicinity and the negro slaves for whom due provision was made as at St. John's, Ashwood. When St. Paul's Church, Randolph, was completed and consecrated somewhat later, Tipton County, like Maury County, in Middle Tennessee, was abundantly supplied with churches. Never since in the history of the Church in Tennessee has the proportion of Church privileges to the amount of population been so great as in those two counties, Maury and Tipton.

Immanuel Church, La Grange, after worshipping for some time in a small frame structure provided by the Gloster and Anderson families, erected a substantial brick church which was consecrated in 1843. The Rev. Mr. Litton was succeeded in the rectorship in 1846 by the Rev. William Fagg from the Diocese of Ohio.

Calvary Church had a lot in Memphis and had erected thereon a frame building to serve as both chapel and rectory. It was regarded as but a temporary makeshift; and after the Rev. Mr. Wright had been succeeded by the Rev. Dr.

Weller, and he in turn by the young and brilliant Philip W. Alston, a new building was erected and was consecrated in 1844.* The parish then numbered 115 communicants, the increase being largely due to the fervor and earnestness of the young rector. He died in 1847, and was succeeded by the Rev. David C. Page, D.D.

In 1837 the Rev. Mr. Chilton was serving the Church in St. Gregory's Chapel, as it was called, a building he had erected with the aid of his neighbors, near Brownsville, to serve as both Church and school-room. Zion Church, Brownsville, was without a building until about 1846. There were then twelve communicants of the Church in Brownsville.

In 1844 an effort made to resuscitate the Church work in Jackson under the Rev. Lewis Jansen was so far successful that \$800 were raised towards the erection of a church edifice. There were twenty-two communicants. The following year a building costing \$2,500 was completed

* "Calvary Church at that time (say 1850) was very plain in the interior. There was a side door on Adams Street, and the communion table was raised high on quite a wide platform. The pulpit and reading desk were odd enough to be funny; they looked like pockets on a school-girl's apron—just two little balconies high up on the wall, with little doors behind. The stairway leading to these was outside from the vestry."—The Rev. Dr. George White's Historical Address.

upon a lot for which \$450 had been paid. The Diocesan Convention was held in this building in 1846. The Rev. Mr. Jansen was succeeded by the Rev. J. W. McCullough, D.D., who was Professor of Literature in the West Tennessee College at Jackson.

East Tennessee was by no means neglected during this period of unusual activity in the Western District. Whatever may have been the actual status of St. John's parish, Knoxville, when recognized in 1829 as one of the constituent parishes of the nascent diocese, it was certainly extinct in 1833 when the Rev. John H. Norment, a deacon of the Diocese of North Carolina, fitted up a hall in that town as a place of worship. The population of Knoxville was about two thousand. A congregation was gathered up numbering about fifty persons and a vestry was elected. The following year Mr. Norment took charge of a Female Academy at Athens, and the Rev. Mr. Forbes, a deacon, succeeded him in his work in Knoxville. Mr. Forbes held services until 1836, by which time the congregation had increased three-fold, though there were but four communicants.

Two years followed in which services were held only at visitations of the Bishop. Then

for about a year the Rev. Edward Reed gave services in Knoxville and Athens on alternate Sundays. In 1844 there was but one communicant of the Church in Knoxville, Mr. Albert Miller Lea, Professor of Mathematics in East Tennessee University. Yet the Church had some friends there, and among them was Mr. Thomas W. Humes, who proved one of the most active and energetic workers in the upbuilding of the Church in East Tennessee.

He was a native of Knoxville and a representative Tennessean. He had already had a career of some note. After graduating from the East Tennessee College, he had begun preparation for the Presbyterian ministry; but, discontinuing his studies, he had engaged in business, and in 1837, at the age of twenty-two, he was elected a director of the Great Cincinnati and Charleston Railroad, and three years later he assumed editorial charge of a newspaper in Knoxville. In 1844 he was awaiting a visitation from Bishop Otey, in order that he might be confirmed. He began lay-reading, and somewhat later the Bishop sent the Rev. Charles Tomes to re-establish the Church in Knoxville. Articles of Association were adopted, a vestry was elected and delegates were chosen to the Diocesan Convention. A building was fitted up as a chapel, and was used as such for more than two years.

Mr. Humes was ordered a deacon in March, 1845, and was advanced to the priesthood the July following. When the Bishop visited Knoxville that year he confirmed twenty-three persons—the largest number ever yet confirmed by him at one time—and laid the corner-stone of a church building for St. John's parish, whose success seemed now assured. He confirmed sixteen persons in 1846. That year the Rev. Mr. Tomes resigned the rectorship of the parish, and was succeeded therein by the Rev. Mr. Humes. The church building was then ready for occupancy, and was consecrated in July, 1848.

The Rev. Charles Tomes, to whom so much of the success of the Church in Knoxville and elsewhere throughout the diocese was due, was a native of England, and had been engaged in a prosperous business in New York when he made the acquaintance of Bishop Otey, and resolved to enter the ministry. He studied under the Bishop's directions, and was ordered deacon on the 26th of May, 1844, in Christ Church, Nashville, and advanced to the priesthood a week later in St. Peter's Church, Columbia. The Bishop gave as his reason for advancing Mr. Tomes so rapidly, that his destined field of labor, East Tennessee, was remote from any church or clergyman of our communion, and it was obvious that, to the

efficient prosecution of his work, the authority to administer the Holy Communion and perform other functions of the priesthood was highly necessary. In 1846 he married a daughter of the Bishop.

In 1845 the Rev. Mr. Tomes, with the assistance of the Rev. Mr. Humes, began missionary work in Greeneville. Three years later a parish was organized and admitted to union with the diocese under the title of St. James' Church. In September, 1849, the Bishop made a visitation, and held services in an unfinished church building and confirmed twenty-six persons. The building was completed the following year, and it was claimed that it was the handsomest church edifice in East Tennessee.*

The seed-time of the Church in Tennessee might be said to have extended to the year 1850. In the decade from 1850 to 1860 the State of Tennessee was well advanced beyond the primitive conditions which marked the earlier years. Railroads and turnpikes were facilitating travel. The larger towns were expanding and the smaller towns were increasing in number. The history

* It was, however, poorly located, and no very churchly plan had been adopted for it. It was a square building, with a tower resting upon the roof timbers.—Radford. Journal of 1895.

of the diocese during this decade is marked by the increase of parochial organizations in the cities of Nashville and Memphis, the mission work of the Rev. Mr. Gay in East Tennessee and by the apparent fruition of the Bishop's hopes regarding a great University.

In the autumn of 1852 Bishop Otey removed with his family from Columbia and took up his residence in the suburbs of Memphis. That city had at that time a population of about 10,000, and Calvary Church was the only organized parish therein. Under the rectorship of Dr. Page that parish was growing so rapidly that in 1853 the time seemed to have come for the establishment of another parish, and it was hoped that the choice of Memphis as the Bishop's home would contribute to that end. Services were begun by him in a rented room over a restaurant and place of popular entertainment, and Grace Church was organized. In 1857 the Rev. Mr. Schetky became rector of the new parish, and the following year Grace Church was admitted to union with the diocese. Its roll of communicants rose to 120 before 1860, but it was unable to build a suitable place of worship. The Rev. Mr. Schetky was succeeded by the Rev. Edward McClure in 1859.

Grace parish was located in the lower o

southern part of Memphis. The need of a similar parish in the northern portion of the city was met by some ladies of Calvary Church, who began in 1855 the work which grew into St. Mary's Church. Work was begun on the chapel in 1857, and the building was completed and consecrated on Ascension Day the following year upon a site given by Colonel Robert Brinkley. The Rev. Richard Hines became rector of the parish. There were fifty-five communicants in 1860.

After serving the Church in East Tennessee, the Rev. Mr. Tomes was for a while rector of a church in Sing Sing, N. Y., and subsequently assistant to Bishop Hawks, rector of Christ Church, St. Louis. In 1848 he returned to Tennessee to succeed the Rev. Dr. Wheat as rector of Christ Church, Nashville. In July, 1849, the Rev. J. P. T. Ingraham was appointed by Bishop Otey, at the request of the vestry of Christ Church, missionary, under the General Board of Domestic Missions, to serve at the same time as the assistant of the Rev. Mr. Tomes at Christ Church. He established St. Paul's Mission in South Nashville, and presented seventeen persons for confirmation, as the first-fruits of this mission, the following year. That year he also acted as

chaplain of the Penitentiary in Nashville, and presented twenty-eight of the inmates of that penal institution for confirmation. The convicts in those days were all whites, and a general average of 200 convicts annually was maintained.

St. Paul's Mission had varying success. Its strength went to the Church of the Holy Trinity, when that parish was organized and admitted to union with the diocese in 1852 under the energetic labors of the Rev. Mr. Tomes. In that year the corner-stone of a church building for this parish was laid. The building was an exquisite specimen of Gothic architecture, and was planned under the supervision of Mr. Tomes. The church was completed with the exception of the tower, and Mr. Tomes had the extreme gratification of seeing it consecrated before his death in 1857. The Rev. George C. Harris took charge of the parish in 1858. He was able to report sixty-five communicants in 1860.

The "advanced views" of the Rev. Mr. Tomes and his advocacy of such catholic practices as daily morning and evening prayer, the weekly offertory and "free pews" led to opposition to him in Christ Church, his resignation of the rectorship in 1855, and the establishment of the Church of the Advent, Nashville. The new

parish was admitted to union with the diocese in 1858. Upon the death of the Rev. Mr. Tomes in 1857, the Rev. Dr. Quintard succeeded to the rectorship. There were 204 communicants reported in this parish in 1860, but the church building had not advanced beyond the foundation walls. The three parishes of Nashville were located within a short distance of each other, and thus furnished the occasion for parochial jealousies in a subsequent period. The Church work in the capital city of Tennessee has been much retarded by the frequent discussion of the "bad location" of the parishes.

In 1858 the town of Edgefield, lying east of the Cumberland River from Nashville, had a population of something less than a thousand. That year the Rev. Dr. Quintard, being then rector of the Church of the Advent, presided at the organization of a parish in Edgefield, which adopted the name of St. Stephen's Church. One of the supporters of the movement was Dr. John Shelby, who is entitled to be called one of the lay fathers of the Church in Tennessee. A church building was erected upon land set apart for that purpose by Dr. Shelby, and was completed in 1860. Dr. Quintard was succeeded as rector of the parish by the Rev. W. D. Harlow, and the parish was admitted into union with the diocese

in 1860. Out of this work has grown in *post bellum* times the flourishing parish of St. Ann's Church, Nashville, the suburb of Edgefield having been merged into the capital city.

The Rev. John Lenoir Gay was a native of North Carolina, and was ordered deacon by Bishop Polk in 1843, advanced to the priesthood by Bishop Cobbs in 1845, and had served the Church in Alabama, Florida and New York before he came to the Diocese of Tennessee in 1852 to undertake mission work in the eastern part of the State. He selected for his field the southern portion of East Tennessee, comprising the six most south-easterly counties of the State: Blount, Loudon, McMinn, Monroe, Bradley and Polk. The region was thirty miles long by forty in width, and included the towns of Athens, Chilhowee, Tellico, Ducktown, Cleveland, Charleston and Louisville. In each of these, through his efforts, services were held and the church secured a hearing; and, as a result, church buildings were erected at Loudon and Riverside and begun at Athens, Cleveland, Chilhowee and Louisville.

Grace Church, Loudon, was admitted to union with the diocese in 1855, and the same year the church building was consecrated. But the parish was reported extinct in 1860, with no hopes of its

resuscitation. The Rev. Mr. Gay resigned charge of the church erected at Riverside, and so was not connected with the incident which has given to that ephemeral church building a prominence in the history of the diocese out of all proportion to the amount of good it accomplished. The church was a beautiful edifice, built of brick with marble trimmings, stained glass windows, oak ceiling and elegant furniture, costing in all over \$4,000. It was erected at the expense of Mr. Andrew Humes (an early patron of St. John's Church, Knoxville) and Colonel John McGhee, on lands of Mr. J. W. Miles, a beautiful site near the mouth of the Tellico River, near where in former days the United States kept a garrison, and in sight of old Fort Loudon. It commanded a view up and down the river, and overlooked a lovely and fertile agricultural district.*

When Bishop Otey, in company with Bishop Polk, visited Riverside in 1857, for the purpose of consecrating this church, he was shocked to see what he supposed were unmistakable signs of the inroads of that "ritualism" which was already rampant in the cities of the East. There was "a cross over every gate, three crosses on the roof and one on the belfry"; and inside the

* Radford. Dioc. Journ., 1891.

church, five crosses, besides the "large movable cross" on the altar. The candlesticks were, furthermore, of wood, so that the canons of good taste must have been violated by overdecoration. It was because of the good Bishop's fears of Romeward tendencies that he refused to consecrate the church until the candlesticks were removed and the number of crosses was reduced. His demands were complied with, though not without some one's taking offence.* The church suffered from the removal of the neighboring population, and has no present existence.

In 1854 St. Paul's Church, Chattanooga, was admitted to union with the diocese. There were seventeen communicants. In 1860 the Bishop complained that after an expenditure of \$4,000 for a church building for this parish, there was still a debt of \$2,000 upon it. And while this was only an aggravated case of something which elsewhere existed, he doubted the existence of another diocese in the country which had so little to display in the number and costliness of its church buildings.

Trinity Church, Winchester, organized in April, 1859, under the supervision of the Rev. Thomas

* The incident is related more fully, and with the Bishop's explanation of his part therein, in Bishop Green's "Memoir of Bishop Otey"; in the Dioc. Journ. of 1858, and elsewhere.

A. Morris, was admitted to union with the diocese the following year, with fifty-nine communicants. The parish was the result of the then recent location of the University of the South at Sewanee, twelve miles distant. St. Paul's Church, Athens, and St. Andrew's Church, Murfreesborough, were also admitted to union with the diocese in 1860. The latter had thirteen communicants, and a like number was reported by the Church of the Redeemer, Shelbyville, an unorganized congregation. Immanuel Church, Ripley, also submitted a report. There were reports submitted to the convention of 1860 of missionary work by the Rev. William Crane Gray in West Tennessee, and by the Rev. Dr. Thomas B. Lawson in East Tennessee. Altogether, the outlook for the Church in the diocese, (which had been incorporated on the 15th of March, 1858, under the name of "The Convention of the Protestant Episcopal Church in the Diocese of Tennessee,") must have been bright and encouraging.

CHAPTER IX.

THE CHURCH AND EDUCATION.

Bishop Otey was pre-eminently an educator, and he succeeded in permanently impressing the character of a teacher upon the diocese over which, in the providence of God, it was given him to rule for thirty years. His idea of the Church's mission was that of a teacher. The Apostles had been sent forth to teach all nations no less than to baptize them. Instruction was the very foundation of the missionary enterprises of the Church.

He had come to Tennessee as a teacher, and the State never had an abler, more devoted, or more constant friend of education than he. It was as a teacher that he had been so admirably qualified to take up the work of the ministry in the then frontier State. It has been usual to refer to his pursuit of educational enterprises as mere makeshifts—means whereby he was enabled to live and do the work of the ministry. The truth is that he regarded teaching as a part, and a very important part, of his work in the ministry. His elevation to the Episcopate appeared to him but to increase the responsibility resting upon

him to instruct all who came within the range of his influence, and to provide a wider range of instruction. A teacher and a projector of educational enterprises he remained to the end of his earthly life, and his influence in the world has been perpetuated through the two great educational institutions which he succeeded in having established in Tennessee.

It is probably more than a mere coincidence that so many of the clergy of Tennessee should have been teachers. The fact has already been adverted to in its relation to the support which teaching afforded the clergy, enabling them to do their work at God's altar. But, besides this, there seems to have been that in Bishop Otey which attracted teachers to him, and this has served to make the Diocese of Tennessee stand out prominently among the dioceses of the American Church, both in its *ante bellum* and its later epoch, as an educational diocese. There have been times when it could be said literally that wherever a church was to be found in Tennessee there also was to be found a school.

The education the Bishop imparted, and which he sought to make more general in Tennessee and throughout the Southwest, was of the broadest and most liberal character and was firmly based upon Christianity. The seminary he began to

plan before he was elevated to the Episcopate was to furnish a thorough classical and scientific education to all who chose to avail themselves of it, as well as to prepare for the sacred ministry such as were desirous of taking orders in the Church. And this plan grew in his mind until it embraced a scheme for a university such as is now to be found in the University of the South. Christian Education was the subject of a pastoral letter issued by him in 1841 and the theme of his sermon before the General Convention in Richmond in 1859.

In the third annual convention of the diocese, held in 1832, Mr. Otey put his ideas of the educational character of the Church in the form of a resolution, which the convention passed, whereby the infant diocese was pledged to establish a classical and theological seminary to educate persons desirous of obtaining Holy Orders; and authorized the Standing Committee to appoint trustees with full power to take all necessary measures for furthering this object and to report at the next convention. Mr. Otey was then a member of the Standing Committee.

No report upon the subject was made at the next Diocesan Convention, which was that at which Mr. Otey was elected Bishop. But the subject was by no means forgotten. In his first

convention address in 1834 he expressed his fears that the time was then inauspicious for pressing the needs of the seminary. The convention, however, by resolution requested the Bishop and Standing Committee to devise such plans and take such measures as might be deemed expedient for the establishment of a classical and theological seminary and to report to the next convention. That year the Rev. Leonidas Polk was in charge of St. Peter's Church, Columbia, and he became a zealous co-worker with Bishop Otey in all of his efforts on behalf of Christian education. The Standing Committee, which was to co-operate with the Bishop in this work, was composed of the Rev. Messrs. Weller and Polk, Mr. Francis B. Fogg and Dr. John Shelby.

In 1835 the Bishop was able to report to the seventh annual convention of his diocese that a project had been set on foot by friends of the Church in Tennessee, Mississippi and Louisiana for founding and endowing a Protestant Episcopal College at some suitable point near the southwestern boundary of Tennessee, and that the scheme had already been attended with every encouraging earnest of success. A committee on education was forthwith created by the convention, to consist of Bishop Otey, chairman, *ex-officio*; the Rev. Mr. Polk, Mr. Adlai O. Harris and General B. S. Tappan.

In his exercise of Episcopal oversight in the Diocese of Mississippi, Bishop Otey was more profoundly than ever impressed by the illiteracy and impiety he had encountered on all hands in his journey; with the urgent needs of the educational institution he had been advocating, and of widening its scope to include the entire southwest, he brought the subject to the attention of Mississippians in a circular letter issued from Natchez on the 16th of February, 1836. It contained a stirring appeal for funds to carry out a scheme which embraced three departments. One was a theological seminary; the second was a literary, scientific and classical college; the third was a normal school for the education of professional teachers; wherein Bishop Otey was one of the earliest advocates of the normal system of educating teachers.

In his address to the convention, held in Pulaski in 1836, the Bishop regretted that circumstances had defeated his expectations of raising funds for his enterprise; but the scheme was by no means abandoned, and after the adjournment of the convention he spent much of his time pushing the matter in various parts of West Tennessee.

In 1837 he stated that Mr. Polk had made arrangements to go to Louisiana to solicit funds for the proposed college or university, but that

the financial distress which had overtaken the country had upset his plans. The convention, however, decided that year that a charter should be secured for a college to be located in Madison County, and to be named Madison College, and to embody in its scope as far as was practicable the Bishop's ideas and plans. And the charter was accordingly obtained the following December.

But the financial stringency of the times prevented the establishment of Madison College. Perhaps the hand of Providence was in it; for had Madison College succeeded, it might have diverted and absorbed the attention that was destined for the University of the South, which was the fuller embodiment of Bishop Otey's educational scheme.

Meanwhile the Bishop's plans for the Christian education of young women had been maturing, and in 1838, with Mr. Polk and Mr. Adlai O. Harris, he succeeded in establishing Columbia Female Institute, for which, first and last, he raised not less than \$15,000. What care this school imposed upon him it would be folly to attempt to estimate. It was not intended to be diocesan in its purpose, and so has no part in the history of the diocese until a time very near the present.

In 1844 the Bishop opened Mercer Hall at

Columbia, in which he taught and was assisted by some of his theological students. After four years he was forced to close this school. But in the winter of 1848-9 he opened Ravenscroft College near Columbia, for which a charter had been secured by Mr. Francis B. Fogg. The school was taught by the Rev. Dr. Wheat and Mr. Donald McLeod. This scheme also failed for lack of funds. But the indomitable Bishop was not altogether disheartened by his many failures. He still held to his plan for a Church University, and his persistence was not in vain.

In 1838 Bishop Polk attained, as we have seen, to the Episcopate, and in 1841 he became the Diocesan of Louisiana. In 1856 he had reached, by an independent process of reasoning, based upon his own experiences and observations in the Episcopate, a plan almost identical with that which Bishop Otey had under consideration, and which he had been formulating for the past five years. This was for the establishment of a Church University to serve the educational needs of all the dioceses south of Virginia and of the Ohio River. He found the way largely prepared for the success of this enterprise by the work which Bishop Otey had done during twenty years and more. Bishop Otey entered into the scheme with all the warmth of his noble and

generous nature. He was glad that some one had taken hold of it who had more leisure than he had to prosecute it to a happy result.

At the convention of 1857 the Rev. Dr. Pise, the Honorable Francis B. Fogg and Mr. John Armfield were elected commissioners to the Convention of Bishops and others to be held in July of that year near Chattanooga on the subject of the proposed university. The history of the University of the South from that time onward has been so frequently told that it requires no repetition here. Its history in a subsequent period is so closely related to that of the diocese as to be almost that of a diocesan institution. But for the present its place here is because of its location upon a domain within the Diocese of Tennessee, and because the first Bishop of Tennessee became the first chancellor of the University of the South. And it was an undoubted mercy to him that he was removed from the scene of his earthly labors before he knew what havoc war had made in that for which he had worked so long and amid such discouragements.

CHAPTER X.

SOME OF THE GIANTS IN THE EARTH IN THOSE
DAYS.

There are a hundred names appearing upon the roster of the clergy of Tennessee in the time of Bishop Otey's Episcopate. Of the three clergymen in Tennessee before the organization of the diocese, two (the Rev. Mr. Howell and the Rev. John Davis) were deposed from the ministry. The third became a Bishop, and his biography for nearly thirty years is so interwoven with the history of the diocese that neither could be separately written. The Rev. Thomas Wright was a missionary organizer. The history of every parish or mission in West Tennessee is traceable to the missionary journey he made through that part of the State in 1832. He died of cholera in Memphis in 1835. The Rev. John Chilton's career in the ministry was spent in the vicinity of Jackson and Brownsville. He died in 1839.

The Rev. Samuel George Litton was a native of Ireland and a graduate of Dublin University. He was advanced to the priesthood by Bishop Otey in 1835. He extended the Church in Fayette

County, built Immanuel Church, La Grange, and, in failing health, left the diocese in 1846. He died in Louisiana three years later. Ten years after his death Bishop Otey spoke of him as "the loved and loving Litton."

The life of the Rev. Daniel Stephens, D.D., was one of sorrow, but one of long and faithful service, *pro Christo et Ecclesia*. He was the first rector of St. Peter's Church, Columbia, the organizer of St. James' Church, Bolivar, and its rector for eleven years. He died at Bolivar in 1850, in the eighty-third year of his age and in the forty-third year of his ministry. He outlived a son of great promise, the Rev. Abednego Stephens, a professor in the University of Nashville, whom Bishop Otey ordered deacon in 1837 and advanced to the priesthood two years later. He left the diocese in 1840 to accept the presidency of Jefferson College, Mississippi, and died there in 1841.

The Rev. George Weller, D.D., after resigning Christ Church parish, Nashville, in 1837, continued for a while as principal of a girls' school there, and then accepted the rectorship of Calvary Church, Memphis. He resigned this parish in 1839, and died of cholera in Vicksburg in 1840, having stood manfully at his post as rector of Christ Church in that city while the disease was epidemic there.

The Rev. Leonidas Polk went from the Diocese of Tennessee to adorn the Episcopate, first of an immense missionary field, and then of the Diocese of Louisiana. Upon the organization of the Army of the Confederate States, he accepted a commission therein as major-general, and was killed by a cannon shot while reconnoitering on Kennesaw Mountain in 1864.

The Rev. John Chilton was succeeded in 1836 as rector of St. Luke's Church, Jackson, (while that Church, although recognized as a parish in union with the diocese, was in its early mission stages), by the Rev. Thomas West, a man of remarkable career. He was a native of Ireland, and as a Methodist preacher had been a companion of Mr. Wesley in many of his journeys. After the death of Mr. Wesley and the separation of some of his followers in England and Ireland from the English Church, and their establishment of a separate organization (against which Mr. Wesley had earnestly warned to the year of his death), Mr. West came to the United States and received orders from the Bishop of New York. For sixty years he served at the Church's altars. He left the Diocese of Tennessee some time in the "forties," and was crippled by an accident in Philadelphia. Returning to the vicinity of Brownsville, Tenn., he died there in 1848 at the age of eighty-three.

The Rev. William Thomas Leacock, D.D., was connected with the diocese in 1839 and was some time rector of St. Mark's Church, Williamsport. He had received his orders from the Bishop of London as early as 1822 and 1824. He was subsequently for thirty years rector of Christ Church, New Orleans, and died in 1884 at the age of eighty-eight.

In 1838 the Rev. Franklin G. Smith came to the Diocese of Tennessee to become rector of the Columbia Female Institute, and he was for many years identified with the educational interests of the diocese. He was a native of the North, a graduate of Middlebury College, Vermont, and had begun a course of preparation for the Presbyterian ministry at Princeton, N. J., when his studies led him to the ministry of our communion. He was ordained by Bishop Moore of Virginia at the same service at which Bishop Cobbs received priest's orders. "He was a man of great gentleness of disposition, possessing a warm heart and a thoroughly furnished mind."* He was suspended from the ministry in 1852,† and died in 1866 at the age of sixty-nine.

* Bp. Quintard, *Conv. Ad.*, 1867.

† From all that the present writer can learn of this case, it seems to have been similar to that of Bishop Onderdonk, of New

No man was more active in the work of the Church in West Tennessee than he who succeeded the Rev. Dr. Weller in the rectorship of Calvary Church, Memphis, in 1839. The Rev. Philip William Whitmiell Alston was, in a peculiar sense, a representative of the Church in Tennessee throughout the succeeding eight years. He was a native of North Carolina, was born within the Church's fold and was educated at the University of North Carolina, where he was graduated in 1829 at the age of sixteen. He removed with his family to the neighborhood of Randolph, Tenn., in 1831, and was confirmed by Bishop Otey at his first visitation in Randolph in the spring of 1834. He was then twenty-one years of age. He served as lay delegate to the Diocesan Conventions of 1834 and 1835, and as lay deputy to the General Convention in the latter year.

He prosecuted his studies for the ministry

York, and throughout the years that the sentence of suspension rested upon him, the Rev. Mr. Smith conducted himself in the same noble manner as did Bishop Onderdonk, whom most Churchmen now believe to have been guilty of no wrong, but to have been the victim of a persecution. Mr. Smith's name was continued upon the clergy list of Tennessee until his death, with the note of his suspension. And in his address before the Convention of 1867, Bishop Quintard devoted many words to his life and character, without, however, explaining the circumstances of his suspension.

under the direction of Bishop Otey, part of the time at the Bishop's residence. He was ordered deacon in 1838 and licensed to preach. The following year he was called to the rectorship of Calvary Church, Memphis, which he served faithfully to the close of his life. He was advanced to the priesthood in 1840. He served as clerical deputy to the General Convention in 1841 and 1844. His death resulted from exposure to the elements and the hardships of travel on the way to the Diocesan Convention at Columbia on the 17th of June, 1847.*

The Rev. Charles Tomes was a man of like influence in the Church in Tennessee. From the year of his ordination, in 1844, he was never absent from the Diocesan Convention when entitled to a seat therein. He served faithfully as Secretary of the Diocese, President of the Standing Committee and Deputy to the General Convention. During a scourge of cholera in Nashville he performed the most arduous duties

*Some of his sermons and addresses were collected in 1854 and published in an octavo volume of 450 pages. They are largely polemic in character, and of a style of which the present age is quite intolerant. But they imply that the clergy of Tennessee in those early days firmly upheld the principles of the Church, and they suggest that it was this straightforward, fearless setting forth of "sound doctrine" that enabled the Church to grapple with the great difficulties which then presented themselves to her progress.

when nurses and doctors fled, and sometimes even robed the dead for the grave. He died in 1857 from exposure returning from the Diocesan Convention held that year in Jackson.

The Rev. William Croes Crane, after leaving the Diocese of Tennessee, served the Church in Louisiana from 1850 to 1852, and died in Jackson, Miss., in 1877 at the age of seventy-two.

The Rev. John Sandels served the Church in Tennessee, chiefly in her educational enterprises, from 1856 until some time during the period of the Civil War. He had received deacon's orders from Bishop McIlvaine, of Ohio, in 1840, and was canonically resident in Louisiana from 1846 to 1856, and again from 1864 for ten years until his death in 1874.

The Rev. David C. Page, D.D., who succeeded Alston at Calvary Church, Memphis, was received from Mississippi in 1847. He was "a man to be remembered—dignified, courtly, genial and interesting in conversation, a fine scholar, a great lover of music, a good man and a true gentleman."* He was a member of the Standing Committee and served as Deputy to the General Convention, and occupied other positions of prominence in diocesan affairs until

*Dr. White.

1856, when he removed to the Diocese of Kentucky. He had received his orders from Bishop White. He died in 1878 at the age of seventy-six.

The Rev. J. W. McCullough, D.D., resigned the rectorship of St. Luke's Church, Jackson, in 1854 to accept a professorship in the University of Nashville, and was three years later transferred to the Diocese of Maryland.

These all obtained a good report through faith. Yet the time would fail to tell of others of that early period, who, having served with fidelity at the Church's altars in Tennessee, went forward to receive their reward.

Of the faithful laymen, whose lives reflected the history of the Church in Tennessee in those days, there were many. The Hon. Francis Brinley Fogg and his brother, Godfrey M. Fogg, were ever the friends of the Church in Tennessee, and survived the period of the Civil War to render yet further services. Mr. John Anderson, of La Grange, died on the 14th of May, 1847. He was well-known, both in Tennessee and North Carolina, for his humble piety and fervent zeal for the Church. He served the Church in Tennessee in such capacity as a layman could, and was in all things found faithful. Dr. John Shelby was for twenty years an active and use-

ful member of the Standing Committee. He died in Nashville in May, 1859.

Of Mr. Adlai O. Harris, when he died in March, 1861, Bishop Otey wrote, "He was one of the best men I have ever known. He was the most prominent layman in this diocese for thirty years. He was liberal of his means and ever prompt in the performance of good and charitable deeds. He was a man of exemplary piety, and a well-informed and sound Churchman . . . and the only member of the Church in Tennessee who, to my knowledge, has remembered the poor in his will!" He was a native of North Carolina, and of the same age as Bishop Otey. He was first married to a sister of President Polk. He was one of the earliest members of the Church in Columbia. In 1839 he removed to Randolph, where he was active in Church work, and in 1842 he became a resident of Memphis, where he was a vestryman in Calvary Church. His second wife was a leader in that noble band of women whose good works for the Church in Tennessee have been abundant. She survived her husband until 1885.

The list is no inconsiderable one of those who in those early days were preparing to serve the Church in Tennessee in a succeeding period. The Rev. John Thomas Wheat came to Christ

Church, Nashville, in 1837 from Louisiana, where he had been rector in succession of Christ Church and St. Paul's Church, New Orleans. After eleven years in Nashville and a few years in Columbia, he moved to North Carolina. He returned to Tennessee after the war. His successor at Columbia, the Rev. Dr. Pise, remained in the diocese and in charge of the Columbia Institute until after the later period began.

In 1846 Bishop Otey ordained to the diaconate John A. Harrison and advanced him to the priesthood in 1848. In 1852 he ordered Charles Francis Collins deacon, and advanced him to the priesthood a year later. In 1859 he ordained William Crane Gray, a nephew of the Rev. William Croes Crane, to the diaconate, and advanced him to the priesthood in 1860. These served the Church in the diocese with fidelity for many years, the record of their work filling a large portion of the history of the diocese during the second Episcopate. In the twenty-ninth annual convention of the diocese, held in St. Luke's Church, Jackson, the Rev. George White, of the Diocese of Alabama, who was visiting the convention, was invited by resolution to a seat therein. In 1859 Dr. White was a member of the convention, having entered upon a rectorate at Calvary Church, Memphis, which was to last for nearly thirty years.

It was on the second day of the twenty-sixth annual convention, meeting in St. John's Church, Knoxville, in July, 1854, that the name of Charles Todd Quintard, M.D., was added to the list of delegates representing St. Paul's Church, Randolph, and, in the language of the diocesan secretary, "he appeared and took his seat." By a prophetic sort of irony he was appointed upon the Committee on Assessments, and thus confronted one of the phases of diocesan economics which was to rise up before him almost continuously throughout a subsequent period of over thirty years. And from that time until 1898 Dr. Quintard was the most conspicuous personality in the diocese.

Dr. Quintard had then recently occupied the chair of Physiology and Pathological Anatomy in the Tennessee Medical College, Memphis, to which he had been elected in 1851. He was a native of Stamford, Conn., was educated in New York City, and had received his degree of Doctor of Medicine from the University of the City of New York in 1846. He had subsequently practiced his profession in Rome, Ga. His friendship for Bishop Otey had led his mind to the ministry of the Church, and he had been admitted a candidate for Holy Orders in January, 1854. He was ordained to the diaconate in Cal-

vary Church, Memphis, on the 21st of January, 1855, and began at once a career as missionary in Tipton County. In 1856, on the 6th of January, he was advanced to the priesthood, and a year later he entered upon his duties as rector of Calvary Church, Memphis. The next fall, however, he accepted a call to the Church of the Advent, Nashville, having charge also of the Church of the Holy Trinity in the same city, and extending his work to Edgefield (now East Nashville and the parish of St. Ann's). In this field of labor he was the parochial successor of the Rev. Charles Tomes, then recently deceased.

From the time of his ordination to the priesthood he had taken an active interest in diocesan affairs. He served on the Missionary and Educational Committee, as deputy to the General Convention and as member of the Standing Committee. He became familiar with every detail of diocesan and missionary work, and unconsciously prepared himself to receive the mantle of the great Bishop Otey.

CHAPTER XI.

YEARS THAT THE LOCUST HATH EATEN.

The thirty-third annual convention of the Church in the Diocese of Tennessee was held in St. Thomas' Church, Somerville, from the 15th to the 19th of May, 1861. It was the last convention at which Bishop Otey presided, though he lived until nearly two years later. It was the last convention of the diocese possible until the autumn of 1865. The journal of the proceedings, in manuscript, was destroyed by fire in a printing office in Memphis, to which it had been committed for the purpose of publication.

It was a time of doubt and perplexity. Fort Sumpter had surrendered a month before, and war had begun between the Northern and the Southern States of the American Union. Some of the latter had passed ordinances of secession, and the President of the United States had issued a call for 75,000 volunteers to assist the Federal Army in putting down the insurrection. This State had, through her governor, responded to the call with the words, "Tennessee will not furnish a single man for coercion, but 50,000, if necessary, for the defence of our rights and those of our Southern brethren."

The State Legislature had passed a bill, subject to the approval of her citizens, calling for a State Convention to decide whether or not to secede. The popular vote taken in February had resulted in more than 67,000 against, and less than 55,000 in favor of the convention. The legislature, however, had, on the 1st of May, by joint resolution, authorized the governor to enter into a military league with the seceded States. Seven days later the legislature proclaimed its independence of the United States Government and its abrogation of all the laws and ordinances by which Tennessee had become a member of the Federal Union. The vote in June to sustain this action of the legislature was 104,000. That against it was less than 50,000. The opponents were largely from East Tennessee, where an abortive attempt was subsequently made to erect a separate state to remain in union with the Federal Government.

The mental excitement under which the clergy and lay delegates met in Somerville may perhaps be imagined. Though they did not know how perilous the times then were—they did not read in the mutterings of the distant thunder the monitions of the ruin and desolation that were to sweep over their fair heritage and leave such lasting changes upon the institutions, the poli-

cies, and the social usages of our country—yet it was really in the midst of war's alarms that the Rev. Mr. Vaulx was ordained deacon on the 19th of May, that St. Thomas' Church was consecrated on the following day, and that other business of the Church was transacted.

When called to order on the 14th there were six clergymen present, among whom were Dr. Pise and the Rev. Messrs. Hines and Harrison. There were, however, only three parishes represented by lay delegates. The following day other clergy and lay delegates arrived, sufficient to constitute a quorum, and the convention organized. The excited state of the popular mind appears to have had little effect upon the proceedings of the convention. One measure seems to have survived the destruction of the official records. It was in regard to a training-school for candidates for the ministry. The resolution regarding this measure was called up in a special convention in 1865 and re-affirmed. It was evident that the thought that war was to engulf the land was not uppermost in the minds of those assembled in Somerville in May, 1861, on the business of the diocese.

But a meeting of the clergy was held, and after discussion it was decided by vote to leave to the individual discretion of the clergymen the

use or disuse of the prayer for the President of the United States. A resolution was adopted by the convention asking the Bishop to prepare a pastoral letter recommending the observance of every Friday as a day of fasting and prayer during the disturbed condition of public affairs. The Committee on the State of the Church was able to report but 1,224 communicants in the diocese—an apparent decrease from the previous year—possibly due to the incompleteness of the parochial reports submitted.

Since the consecration of Bishop Otey, the several dioceses south of Tennessee had perfected their organization by the election of Bishops—Georgia and Louisiana in 1841, Alabama in 1844, Mississippi in 1850, Florida in 1851, and Texas in 1859—and the succession of Bishops exercising jurisdiction in Arkansas had been kept up by the consecration of Bishop Lay in 1859. With the secession of the Southern States and the inauguration of the Confederate Government, there was started a movement for the conservation of the Church in the seceded States. The conditions which prevailed after the secession and after the opening of hostilities between the great political sections of the country, had been wholly unforeseen and, therefore, unprovided for by the Church in her organization

in America; and the question which arose as to what should be done in the premises was a debatable one. On the one side, Bishop Polk, of Louisiana, and Bishop Elliott, of Georgia, favored the immediate withdrawal of the Southern dioceses and the establishment by them of a National Church, to correspond with the new nation which they felt had been called into existence. From this view (which was regarded by its opponents as savoring of "Erastianism"—a term frequently used with as little meaning as "the Monroe Doctrine," and in much the same way), Bishop Otey agreed with Bishop Lay in dissenting. He did not think (and we find him expressing this view as late as the latter part of August, 1861), that the union of the Church under her constitution and canons, ought to be affected at all by the changes in the civil government.

There was one Southern Bishop who was happily delivered from the perplexity which arose about this matter. Bishop Cobbs, of Alabama, had been opposed to secession and had prayed that he might not live to see the State of Alabama secede. His prayer was answered. He died on the 11th of January, 1861. The same day, at a later hour, the legislature of Alabama passed the ordinance of secession.

Circumstances, however, ruled that the views of Bishop Polk and Bishop Elliott should apparently prevail for a while, but that the conclusions of Bishop Otey should prove their correctness in the end. In accordance with the first views, a preliminary council was held in Montgomery, Ala., in July, 1861. From attendance upon this Bishop Otey was detained by illness, and only Bishops Polk, Elliott, Rutledge (of Florida), and Davis (of South Carolina), were in attendance. Six dioceses were represented by clerical and lay deputies. They adjourned to meet in Columbia, S. C., the following October and perfect the organization of the Church in the Confederate States.

Bishop Otey appointed clerical and lay delegates to represent his diocese in the Council in October, and of these Dr. Pise and the Rev. Mr. Hines were in attendance. The Bishop was also able to attend, but his part in the proceedings was always with a reservation respecting the principle which he felt was involved. The "Protestant Episcopal Church in the Confederate States of America" was organized, and a Prayer Book was adopted in which the name of the "Confederate States" was everywhere substituted for that of the "United States" (save in

one instance, by a curious oversight).* The Diocese of Arkansas, previously a Missionary Jurisdiction of the Church in the United States, was admitted to union with the newly organized National Church.

Shortly afterwards the Diocese of Alabama elected a Bishop to fill the place left vacant by the death of Bishop Cobbs, and the Standing Committees of the dioceses in the Confederate States were asked to give their consent to his consecration. He was consecrated in March, 1862, at Richmond, Va., by Bishop Meade, the senior Bishop of the Southern Church, assisted by Bishops Johns and Elliott.

Upon the death of Bishop Meade soon afterwards, Bishop Otey became the senior Bishop of the Church in the Confederate States. But he seems never to have exercised the functions of Presiding Bishop. He had been reprobated for giving his consent to the consecration of Bishop Stevens for the Diocese of Pennsylvania, though he gave the like free consent to the consecration

*This was in the Forms of Prayer to be used at sea, wherein the Confederate navy might have been slightly embarrassed had the book been used with the prayer, "That we may be a safeguard to the United States of America, and a security for such as pass on the seas on their lawful occasions." See McConnell "History of the Episcopal Church," seventh edition, p. 371, note.

of Bishop Wilmer for the Diocese of Alabama. In this latter action he was seconded by the Standing Committee of his diocese, which also gave consent to the consecration of Bishop Vail, of Kansas, in October, 1864.

In the war that followed the secession of the Southern States, Tennessee was, next to Virginia, the great battleground of the two contending armies. It was impossible that the Church should avoid any of the horrors which war inevitably entails upon whatever lies in its track. Many of the clergy of Tennessee served in the army of the Confederacy as chaplains. Of these were the Rev. Dr. Quintard, the Rev. Mr. Gray and the Rev. George C. Harris. The first named of these attained to an unusual prominence in the discharge of his duties as chaplain of the First Tennessee regiment, to which he was elected at the outbreak of the war. "In 1863, in consideration of his great faithfulness and efficiency, in compliance with the request of his fellow chaplains, he was specially assigned by Gen. Bragg to the general charge of all the hospitals of Polk's corps, with the privilege of oversight and ministration for the care of the sick and wounded."*

*Bishop Gailor, Mem. Ser., 1898.

The suspension of services in most places, the dispersion of congregations and the spoliation of church edifices were natural consequences of the war. The church buildings were freely offered as hospitals where the need of hospitals was seen; but they were more frequently taken for ordnance storehouses, stables or barracks. St. Paul's Church, Randolph; St. Andrew's, Fayette County, and Trinity Church, Winchester, were burned. St. Paul's Church, Chattanooga; St. Paul's Church, Franklin; the Church of the Holy Trinity, Nashville, and Immanuel Church, La Grange, were sadly desecrated and seriously injured.*

*It has been difficult to get any full account of the damage done to the property of the Church during the war. The following notes are taken from reports made to the Diocesan Convention of 1867. St. Paul's Church, Chattanooga, was occupied by the army, and the United States Government subsequently paid \$3,640 to repair the damage done to the building by its military occupants. Immanuel Church, La Grange, a brick building, was used for ordnance storage. The windows and blinds were broken, chancel furniture and surroundings destroyed, seats (used for coffins) and stoves gone, vestry room destroyed, and walls of church sadly defaced. St. Paul's Church, Franklin, was so greatly injured by the Federal troops that its sacred character seems to have been wholly lost, and it was occupied subsequent to the war as a carpenter's shop. St. Peter's Church, Columbia, was closed for nearly eighteen months (1863-65) by military order, part of the time occupied as a hospital. It sustained injuries, including the total destruction of the organ, not to be repaired for less than \$2,000. Ravenscroft Chapel was in ruins at the close of the war.

But the heaviest loss which the Church in Tennessee was called upon to sustain was that of her noble first Bishop. He was in feeble health when the war broke out, but he bravely stood at his post. He had been opposed to secession until that movement was a foregone conclusion, and then he bestowed his sympathy and his prayers upon the section to which he belonged. On the 10th of May, 1861, he addressed an open letter to the Hon. William H. Seward, Secretary of State in President Lincoln's cabinet, in which he summed up the condition of affairs. It was a masterly document, exhibiting considerable statesmanship. While the Federal troops were in possession of Memphis, the Bishop was treated with every mark of respect by Gen. Sherman, who was in command, and Bishop Otey was able to do much towards alleviating the sufferings of the citizens and soldiers. Prayer Books sent to him by Bishop Potter, of New York, were distributed among the soldiers in the camps. With the assistance of the Rev. Mr. Hines, he maintained services at St. Mary's Church.

But the strain imposed upon him by the disturbed condition of public affairs, added to the undermining effects of the arduous labors of the Episcopate upon his once vigorous constitution,

told upon him at last. The early months of 1863 were months of continual illness, and on the 23rd of April he entered into rest.

His body rested in Memphis until after the clouds of war had passed away, and his wishes in regard to its final disposition could be carried out. Then it was removed to Ashwood, where in the churchyard of St. John's Church, it now rests under a tomb, by his direction, inscribed with his name and the simple but bold statement:

THE FIRST BISHOP OF THE CATHOLIC
CHURCH IN TENNESSEE.

The orphaned diocese had to wait until the return of peace before it could pay fitting honors to the memory of this truly great and good man, who had, amid toil and tribulation, laid the foundation of the Church of Apostolic Truth and Order in Tennessee.

The organization of the diocese was maintained and the affairs of the Church were administered as well as was possible by the Standing Committee elected at the Somerville Convention in 1861 and holding over until successors could be elected. The committee was composed of the Rev. David Pise, D.D., the Rev. Charles

Todd Quintard, M.D., the Rev. Joseph James Ridley, M.D., the Hon. Francis B. Fogg and Mr. James B. Craighead. Bishop Green, of Mississippi, at the request of the Standing Committee, ordained some of those who were awaiting ordination, and other evidences were not wanting that the Church in Tennessee, though perplexed, was not in despair; though persecuted, was not forsaken, and though cast down, was not destroyed.

In March, 1864, the Standing Committee invited Bishop Smith, of Kentucky, to visit the parishes of Nashville and other places within the diocese, and to perform any Episcopal services that might be required. In September of that year a similar invitation was extended to Bishop Hawkes, of Missouri, and the following April the invitation was extended to Bishop Whitehouse, of Illinois, to visit Nashville. The attitude of the diocese to the Church in the North at this time is implied by a similar invitation to Bishop Hopkins, of Vermont, the Presiding Bishop of the Church in America, to visit Memphis.

In other and perhaps better ways Bishop Hopkins subsequently showed his affectionate regard for the orphaned diocese. Bishops Smith, Hawkes and Whitehouse complied with the invi-

tations extended to them, and the reports they made of their visits are exceedingly interesting.

Bishop Smith visited Trinity Church, Clarksville, in April, 1865, and confirmed there five persons. On the 1st of May he confirmed nine persons in Christ Church, Nashville, and advanced to the priesthood the Rev. Lucius N. Voight, deacon and post chaplain in one of the hospitals at Knoxville. The Bishop then says, "In three years what desolation has war wrought upon this once prosperous diocese! Out of sixteen parishes, only six are supplied with ministers. The Female Seminary at Columbia, the labor of Bishop Otey's life, reduced to the dimensions of a village school; the church at Chattanooga a ruin; and Trinity Church, Nashville, by far the finest specimen of beautiful stone Gothic church in the diocese, soiled and desecrated to a degree enough to make the heart of a devout Christian bleed—a small organ completely rifled and destroyed and the chaste and beautiful stained glass windows a mass of ruins!

"No blame is here intended to be thrown upon any one. The terrible track of war too often leaves such desolation behind it. . . . As I beheld these desolations, 'What,' I exclaimed, 'would have been the emotions of the Rev. Mr. Tomes, the projector of this church

improvement, could he now witness what I here deplore!' And to think of that indefatigable, long-suffering man of God, the first Bishop of this diocese, living to hear of all this destruction, and outlasting those works of his hands which he supposed would have endured for ages.

"You, dear brethren, feel as I feel, 'that if any member suffer, all the members suffer with it'; and I have drawn this sad picture, not that you may shed unavailing tears, but that you may hold forth a helping hand to a sister diocese in her distress, and unite your prayers with mine, that God would be graciously pleased speedily to restore the waste places of our Zion!"

Bishop Smith visited Clarksville again on the 30th of May, 1865, and confirmed twenty-three persons.

Bishop Hawkes visited Memphis in January, 1865, and confirmed, in Calvary Church, sixty-five persons; in St. Mary's Church, nineteen persons, and in Grace Church, nine persons. He would have visited other points in West Tennessee, but found it impracticable, owing to the disturbed and unsafe condition of the country. "The Church in Memphis," he says, "was working well considering all circumstances. But in Tennessee I found she was, as she is in Missouri, largely desolated by war."

Bishop Whitehouse visited Nashville in May, 1865, and confirmed twenty-three persons in Christ Church. "My visit," he writes, "of several days was filled with kind attentions and affectionate hospitality, and my only regret was that I could do so little for the orphaned diocese. I felt deep sympathy and interest."

CHAPTER XII.

THE INAUGURATION OF A NEW REGIME.

On the 9th of April, 1865, occurred the surrender at Appomattox, and on the 12th of that month certain orders were issued from the War Department at Washington that served as a virtual proclamation that the war, which had swept over the Southern country for four years and had wrought sad havoc to the Church in Tennessee, was at an end. On the 14th of June the Standing Committee of the diocese issued a call for a special convention to meet in Christ Church, Nashville, on the 6th of the following September.

There were twenty-five clergymen canonically resident in the diocese and entitled to seats in this convention. Thirteen of these were present on the day appointed and three others subsequently appeared and took their seats. The following parishes were represented by lay delegates: Christ Church, the Church of the Holy Trinity and the Church of the Advent, Nashville; Calvary Church, Grace Church and St. Mary's, Memphis; Trinity Church, Clarksville; St. Luke's,

Jackson; St. John's, Knoxville; St. James', Bolivar; St. Paul's, Franklin; St. Peter's, Columbia; St. Stephen's, Edgefield; Trinity Church, Tipton County; St. John's, Ashwood, and St. Mark's, Williamsport.

The Rev. Dr. David Pise was elected president of the convention and the Rev. Richard Hines was elected secretary, an office which he had held in two previous conventions.

A special solemnity was given to the proceedings on the second day by the announcement that one of the lay delegates from St. Mary's Church, Memphis, had died on the way to the convention; and still further by the information that the body of Bishop Otey was en route to St. John's Church, Ashwood, for final interment. Three clergymen and three laymen were appointed a committee to receive the body in Nashville and make arrangements for forwarding it to its destination.

After the transaction of some business of an ordinary character, the convention proceeded to the election of a Bishop. About the middle of the afternoon of Thursday, the 7th of September, the president of the convention announced that the clergy, by an almost unanimous vote, had nominated the Rev. Charles Todd Quintard, M.D., for Bishop of Tennessee. The laity re-





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tired to consider the nomination and soon returned and reported that the nomination had been ratified by a majority of the parishes. The formal announcement was thereupon made that the Rev. Dr. Quintard had been duly elected Bishop of Tennessee. His testimonials were signed on the following day by fourteen clergymen and by fifteen laymen, representing eleven parishes.

Before the adjournment of the convention a resolution was introduced by the Rev. Dr. George White, and promptly seconded by the Bishop-elect, looking to the division of the diocese and the establishment of a "See Episcopate" in the cities of Knoxville, Nashville and Memphis; and instructing the delegates to the General Convention to meet that year to lay this subject before that body and urge its adoption.

On the following Sunday the Rev. Dr. Pise held appropriate services in St. Peter's Church, Columbia, where the body of the first Bishop of Tennessee was resting for a while on its way to the place selected for its final sepulture. Later in the day, in St. John's churchyard, Ashwood, in the presence of Dr. Pise, the Rev. John A. Harrison, the Rev. Charles F. Collins, and a multitude of friends from the surrounding country,

he who had been elected to bear the mantle of the sturdy prelate, committed the body of his predecessor to the ground, "looking for the general Resurrection in the last day and the life of the world to come, through our Lord Jesus Christ." The solemn scene was significant of the close of an epoch in the history of the Church in the Diocese of Tennessee and the opening of a new one.

All doubt as to the status of the dioceses in the Southern States was dispelled at the meeting of the General Convention in Philadelphia in the autumn of 1865. The dioceses which had united to constitute the Church in the Confederate States of America had never been dropped from the roll of the General Convention. They had been duly called with the other dioceses, in alphabetical order, beginning with Alabama, each day of the General Convention meeting in New York in 1862. Though absent, the right of the Southern dioceses to be present was not denied. They were still regarded as members of the American National Church.

Two Bishops from the South were present at the General Convention of 1865, and responded to the roll-call of the Bishops when made at the organization of the House of Bishops Clerical

and lay deputies from North Carolina and Texas, as well as from Tennessee, answered to their names when the roll was called in the House of Clerical and Lay Deputies. The two Southern Bishops received a hearty welcome from their Northern brethren of the Episcopate. And when the report was made to the House of Deputies on the consecration of Dr. Quintard, Bishop-elect of Tennessee, although his attitude toward the Federal Government throughout the war had been especially conspicuous through his official position in the Confederate Army, there was but one dissenting vote.

In the religious services of the convention no personal or sectional prejudices were allowed to interrupt the heartiness of the thanksgiving for the restoration of peace to the country and unity to the Church.

Thus did the Protestant Episcopal Church in the United States act fully in accord with her Catholic principles at a very trying period of her existence, and verify the words of Calhoun: "The Episcopal Church is the only one of the four great Protestant denominations which remained unbroken and entire. . . . Powerful as the others were, they have not been able to resist the explosive effects of the slavery agitation."

Dr. Quintard's consecration crowned the work of reunion by a significant act. It took place in St. Luke's Church, Philadelphia, in the presence of the General Convention, on Wednesday, the 11th of October, 1865. The sermon was preached by the Bishop of Pennsylvania. The Right Rev. John Henry Hopkins, D.D., Bishop of Vermont and Presiding Bishop, was the consecrator. Bishops Burgess, of Maine; Atkinson, of North Carolina; Coxe, of Western New York; Odenheimer, of New Jersey; Bedell, of Ohio, and Stevens, of Pennsylvania, united in the act of consecration, as did also the Right Rev. Francis Fulford, D.D., Bishop of Montreal and Metropolitan of Canada, whose presence "contributed to a growing sense of the unity of the Church throughout the whole American continent."*

* Tiffany, "History of the Protestant Episcopal Church," p. 504.

CHAPTER XIII.

STRENGTHENING THE THINGS THAT REMAINED.

The new Bishop returned to his diocese on the 24th of November, 1865, and on the 28th he held his first service as the Bishop of Tennessee in Calvary Church, Memphis, where he confirmed twenty-eight persons. He began forthwith a series of visitations over the greater part of his large diocese, noting everywhere the devastating effects of the war upon the Church. He confirmed three hundred and fourteen persons in the course of these visitations.

In his journeyings he reached Sewanee on Thursday, the 22nd of March, 1866, in company with the Rev. Thomas A. Morris, rector of Trinity Church, Winchester; the Rev. Dr. J. Austin Merrick (then recently arrived in the diocese to assist the Bishop in carrying out his schemes for a diocesan training-school), and Major George R. Fairbanks, one of the trustees of the University of the South. Together they went to "University Place," where, on the 9th of October, 1860, Bishop Polk, assisted by Bishop Otey and others, had laid the corner-stone of the University building. With the exception of an old log cabin, all

the buildings erected in that locality before the war had been burned by the Federal soldiers who had encamped there. The corner-stone—a block of marble weighing six tons—was broken up and entirely removed. In short, nothing remained of the University of the South but its charter and a magnificent domain of nearly 10,000 acres.

The Bishop selected locations for the buildings necessary for the diocesan training-school, which it was his immediate purpose to establish, and in the evening erected a cross on the site selected for the chapel, gathered the workmen about it, and asked the blessing of the Great Head of the Church upon the undertaking. The Apostles' Creed was said and the grand old woods rang with the Gloria in Excelsis.*

This was virtually the re-founding of the University of the South. There seemed little hope at the time of reviving the scheme of the *ante bellum* Bishops. The endowment of nearly half a million secured by the personal efforts of Bishop Polk and Bishop Elliott before the war had been swept away. But Bishop Quintard was determined and persistent. In 1867 a reorganization was effected under the charter and

* Bishop Quintard. Conv. Ad., Journ., 1866.

the Bishop was elected Vice-Chancellor. A grammar school was opened at Sewanee with nine pupils. The Bishop summoned the Churchmen of the South to the great undertaking. He traveled far and wide in the Southern States, and in the years 1867 and 1868 in England, getting subscriptions, making appeals and winning friends for the enterprise. His magnetism and his faith drew around him at Sewanee first two or three of the Bishops, and then a band of high-minded and consecrated clergymen and laymen, of fine scholarship and noble aims, whose splendid sacrifice set high the standard of the institution and invested it with a poetic beauty and sacredness that dwell there still, and more than compensate for the poverty and trials of those early years.* In 1871 the Academic Department of the University was organized with five professors. In 1876 the Theological Department was opened with four professors. By that time the heroic struggle of the University of the South had begun to attract admiring attention; gifts began to flow into it, and not only its continued existence, but its ultimate success were assured. Buildings began to grow up, and there was a visible advance towards the ideal that had

* Bishop Gailor. Mem. Ser., p. 8.

been set for it by its founders and its re-founder.

Broader than diocesan in its scope and purpose, the history of the University of the South is yet intimately connected with that of the diocese. When, in 1891, Bishop Quintard presented to the Diocesan Convention sitting that year, a list of ordinations held in the diocese since its organization, he called attention to the fact that out of seventy-three men ordained during his Episcopate, twenty-eight had been educated at the University of the South. On the clergy list of the diocese in 1898, out of forty-two priests and eight deacons, eleven were alumni of the University. But there seems to be no means of determining the extent of the University's influence upon the Church life of Tennessee through the education it has provided for the laymen of the diocese.

The Bishop early observed that the missionary enterprises of the diocese had been very circumscribed. There had for years been a Diocesan Missionary Society in existence, but it had scarcely justified its existence by doing any work. The Bishop proposed, therefore, to the first convention over which he presided, a complete reorganization of the missionary work of the diocese and the inauguration of a system for

which the time seemed propitious. The clergy of the city of Memphis had already united with him in the formation of a cathedral chapter. St. Mary's Church had been selected for the cathedral and the Rev. Dr. Hines had been appointed dean.

But this arrangement did not become immediately effective. The cathedral system was not formally adopted until the Feast of the Circumcision, 1871. On that day, after a celebration of the Holy Communion by the Bishop, assisted by the Rev. Dr. Hines and the Rev. John A. Harrison, the Bishop submitted to the congregation of St. Mary's Church, resolutions adopted by the wardens and vestrymen of the parish on the previous Christmas Eve tendering the church to the Bishop for a cathedral, and requesting him to organize the cathedral system. The resolution was unanimously ratified by the congregation, and the rector, wardens and vestrymen presented the keys of the edifice to the Bishop, who formally received them on behalf of himself and his successors in office.

Thus culminated various attempts to provide a church for the Bishop of Tennessee. Calvary Church had been offered for that purpose in 1866. An attempt was subsequently made to unite two other Memphis parishes for the forma-

tion of a cathedral, but St. Mary's Church became in fact the Bishop's church. The residence occupied by Bishop Otey had become in the meantime the property of the diocese for a permanent Episcopal residence.

Tennessee was, therefore, among the earliest of the American dioceses to adopt the cathedral system in one of its simpler forms, and was one of the first to provide itself with a cathedral. Subsequent efforts to give the cathedral some canonical status were less successful. The convention of 1873 failed to adopt a proposed canon whereby the cathedral chapter was to constitute the Board of Missions for the diocese. The present cathedral canon merely protects St. Mary's Cathedral in the rights previously inhering as a parish church.

The proposition was made as early as 1866 to divide the diocese outside the city of Memphis into three districts, for each of which the Bishop was to appoint a Rural Dean, who was to be responsible for all the missionary work within the bounds of his deanery. The committee to whom this proposition was submitted for consideration reported in favor of the convocational system and the division of the diocese into the three convocations which now exist under the names of the three chief cities of the State. This

was by no means the actual inauguration of the convocational system in Tennessee, however. The system was canonically established in 1867, and the canon was subsequently revised. At first the "Western District" was made to comprise all the clergy resident in West Tennessee, and it was their duty to attend the meetings of the convocation when called. The Rev. Dr. Hines, Dean of the Cathedral, was to be the presiding officer whenever the meetings were held in Memphis, and the Rev. John A. Harrison, Rector of St. Luke's Church, Jackson, the presiding officer whenever the meeting was held elsewhere. Much excellent missionary work was done by very efficient general missionaries (the Rev. George N. James, for example), and some Associate Missions were attempted from time to time in the effort to carry out the Bishop's missionary enterprises. But the convocational system was not made a practical working scheme until between 1885 and 1890, when its success was doubtless due to its being in the hands of such deans as the Rev. Dr. George Patterson, of the Convocation of Memphis; the Rev. Dr. Henry R. Howard, of the Convocation of Nashville, and the Rev. Dr. Samuel Ringgold, of the Convocation of Knoxville. And their work has since been taken up and pursued with good results by

the Rev. Joseph E. Martin, of Jackson; the Rev. T. F. Martin, of Nashville, and the Rev. Joseph H. Blacklock, formerly of Cleveland. The reports of these deans to the annual conventions are the reports of faithful service with good results.

It is wrong to assume, as seems to have been quite widely assumed, that the Churchmanship of Bishop Quintard was so different from that of his predecessor that the two were contradictory. In a certain sense the Churchmanship of the second Bishop of Tennessee was that of Bishop Otey naturally developed under the conditions which prevailed during the years when it was given to Bishop Quintard to exercise the Episcopal office in Tennessee. And it would be difficult to write the history of the Church in the Diocese of Tennessee without referring to the changed conditions which made the two Bishops, who were really of the same rugged, manly type of Churchmanship, appear to be of such totally different schools of thought.

The Oxford movement had its rise in England about the time of Bishop Otey's election and consecration to the Episcopate. But it took some years for its effects to be felt in this new country, and it has taken many more years for the movement to be understood here and appre-

ciated at its true value. For a long time the defection to Rome of one of the leaders in the movement and of some of his personal followers was regarded as the most prominent and significant event connected with the Oxford movement. And the defection of the successor of Bishop Ravenscroft in the Episcopate of North Carolina was regarded as a direct result of Tractarianism. This naturally caused the movement to be viewed with suspicion on this side of the water, and the more so as its earliest phases were a wild and extravagant manifestation of "ritualism."

Bishop Otey was not a party man. The High Churchmen (and that term had a meaning then which it has not now, and was a distinctly party name) never quite forgave him for the part he took in the presentation of Bishop Onderdonk for trial. The Low Churchmen were equally unforgiving because of his outspoken words against the Evangelical Knowledge Society. He was a "Catholic, Prayer-Book Churchman of the old school,"* and he was not a Ritualist. It was rather too early in the history of the American Episcopate for any Bishops to be found avowed members of the Ritualistic party.

For this reason it required as much courage

* Bp. Green. Mem., p. 66.

for Bishop Quintard to refuse to sign the Anti-Ritualistic memorial in 1866 as for Bishop Otey to refuse, in 1857, to consecrate a church before certain objects had been removed, which seemed to him to symbolize the heresies of Rome, or to speak and write as he did of the Evangelical Knowledge Society. And when Bishop Quintard gave his reasons for not signing the Anti-Ritualists' Declaration, in his address before the Convention of 1867, he showed that he was in advance of the times and foresaw then most clearly that the drift of the Oxford movement, even in its most suspected phase of ritualism, was not necessarily Romeward, and that it might result in great good to the Church in America.

It was a strong and virile type of Churchmanship which Bishop Otey had maintained and set forward in Tennessee. He had believed the Church to be the one undivided Bride of Christ, with no element of division or sectarianism in her; that in her creeds she held in its integrity the Faith once delivered to the saints; that she had a Divine Order, connecting her, clear back through the ages with the Apostles and Christ; that she was the appointed teacher and preserver of all true religion and virtue; and, finally, that to our portion of the Church, the country in which we live would one day look for help amid her

social and political trials. He had familiarized the Diocese of Tennessee with the great truth of the spiritual character of the Church, her Catholic claims, her Apostolic ministry. He had taught men of the birth into Christ by Baptism and of the life in Christ by the Holy Communion.*

But in the decade which saw the death of Bishop Otey and the election of Dr. Quintard to the Episcopate, there was danger of receding from this strong type of Churchmanship and attempting to gain favor with those outside of the Church by compromising the Church's claims and committing her to the narrowness of the popular religions. Bishop Quintard saw from the start that the Oxford movement meant no more than the reassertion of those Church principles which had been steadily maintained in this country by a long line of Bishops, his predecessor among them, and that their more emphatic assertion was the best defence against Romanism.† He was able to see, as Bishop Otey had

* Cf. Bp. Green, *Mem. Bp. Otey*, p. 122. Bp. Gailor, *Mem. Ser.*, p. 11.

† It is significant that of the clergy canonically resident in Tennessee during the thirty-three years of Bishop Quintard's Episcopate, but two defected to Rome, while three were received from the Church of Rome during the same period: and the three received were men of greater value than those the Church lost.

not lived long enough to see, that the result of the Oxford movement had been a marvellous transformation of the work and power of the Church of England, the increase of her influence, her charities and her missionary enterprises.*

And so with one of the phases of the Oxford movement—ritualism—Bishop Quintard was in advance of his time in the early years of his Episcopate. But he was able to wait patiently for the Episcopate to fill up with men who went even in advance of him. He was never an extremist—judged by the standard of the present day. And he steadily prevented any form of ritual gaining in his diocese that was not in good taste, that had not the sanction of catholic usage, or that was the expression of aught but the “beauty of holiness.” And he succeeded in improving the tone of the services in the Diocese of Tennessee and bringing them into nearer compliance with the Paulian rule of decency and order:—(that is, set rule.)

It was especially gratifying to Bishop Quintard, in his address to the Diocesan Convention meeting in May, 1887, to use these words: “Many of the churches have been improved and beautified. There is an evident growth in churchly

* Bp. Gailor. Mem. Ser., p. 10.

and religious life. The services in most of our parishes are more reverent and beautiful and hearty. We are gradually getting a better style of ecclesiastical music. In the six or eight parishes in which surplined choirs have been introduced, they have given great satisfaction to the worshippers. Our Common Prayer requires common praise, and it is simply impossible for the congregation to unite in praising God in psalms and hymns with a quartette choir, with their florid and elaborate style of music."

One of the fruits of the Oxford movement was the establishment of Sisterhoods. They had been included in the desiderata of the memorialists, with whom Bishop Otey had been intimately connected; and the General Convention, in acting upon the memorial, had thought best to leave the regulations regarding them untrammelled by canonical provisions. The first Sisterhood arose in New York in 1843, and was formally constituted nine years later. The first Sister was "admitted" in 1857. The Sisterhood of St. Mary came into being in New York in 1865. The Sisters were popularly regarded as one of the distinctive marks of the much-dreaded "High Church," and it required no small amount of courage on the part of Bishop Quintard to invite them to his diocese in 1870 to assist him in

strengthening the things that remained. But they soon had the opportunity to prove their value to the Church by their heroic conduct during successive epidemics.

One incident alone in the annals of the diocese is sufficient to justify the action of the Bishop in securing the work of the Sisters, and to justify the existence of Sisterhoods in the work of the Church in America. In July, 1878, Sisters Constance and Thecla, of the Sisters of St. Mary, went to New York for needed rest and refreshment. Two weeks later the news followed them that yellow fever had broken out in Memphis, and Sisters Constance and Thecla returned at once to the plague-stricken city to give up their lives a sacrifice for others. Two other Sisters died of the fever that year. And after this heroic manifestation of the spirit of self-sacrifice which was seen to animate the Sisterhood, the voice of opposition was effectually hushed. The Sisters added St. Mary's School to the number of Church schools in the diocese, and have presented the noble evidences of their devoted work in the Church Orphans' Home in Memphis.

CHAPTER XIV.

AN ERA OF ECCLESIASTICAL ARCHITECTURE.

The condition in which the war had left the material possessions of the Church in the Diocese of Tennessee probably occasioned the outspoken words of Bishop Quintard in his address before the Diocesan Convention of 1867. It was a sad reflection that the people of the diocese had yet to erect the first temple to the honor and glory of God that would be worthy of His worship or a fitting expression of their love and devotion to that blessed Saviour Who had laid down His life for them. The people of Tennessee had invoked the taste and skill of the architect and the patient toil of the laborer in building houses in which they and their children might dwell, but they had refused them to God's holy house. The Bishop did not want costly churches at all for their own sake, but for the sake of the spirit that would build them. It was not the church building that was wanted, but the sacrifice; not the emotion of admiration, but the act of adoration; not the gift, but the giving. There was nothing at that time in any of the parish churches of Tennessee to speak to the heart, the imagina-

tion or the affections. There was no home feeling—nothing to indicate a holy and reverent use. And all this was only an outward and visible sign of a utilitarian spirit in the worshipper—of a spirit that might be earnest, severe, dutiful, but that was not rich, full, susceptible of impressions, solemn, grand, attractive.*

And the Bishop manifested his deep earnestness upon this subject by his personal interest in the plan and design of each church edifice erected in the diocese during his Episcopate, and by the gifts he made or secured for the encouragement of proper church architecture. Not a few churches of the diocese to-day point with pride to windows given by Bishop Quintard. And the giving of these was usually conditioned upon the selection of a design for the church building which would meet his views as to what the house of God should be.

Whether or not entirely due to the efforts of Bishop Quintard, the churches built during his Episcopate include some notable specimens of ecclesiastical architecture. The Committee on the State of the Church, reporting to the Convention of 1874, noted a “wonderful improvement in all parts of the diocese in the matter of

* Dioc. Journ., 1867, pp. 43-46.

church architecture." "A few years ago," the report reads, "there was scarcely a church in good ecclesiological style in our diocese; now there are many that would challenge admiration in any part of the land. . . . We gladly recognize here again the persistent efforts of our Diocesan to elevate the taste of our people upon this not unimportant subject."

As the direct result of the Bishop's influence in this matter, St. Luke's Church, Cleveland; the Church of the Messiah, Pulaski, and Grace Church, Chattanooga, were built as memorials. The first was built by Colonel John H. Craigmiles to the memory of his little daughter Nina, and was opened for public services in December, 1873. The Bishop described it as one of the most perfect parish churches in the country. "The lamp of Truth and the lamp of Sacrifice burn with steady light from foundation-stone to turret. Beautiful in outline, its interior finish of native wood (oak and walnut) is chaste and rich."

The Church of the Messiah, Pulaski, was completed and furnished throughout at a cost of more than six thousand dollars, as a memorial to the two daughters of ex-Governor John C. Brown. It was consecrated in December, 1887. Grace Church, Chattanooga, was erected by Mr. Theodore Richmond in memory of his daughter Grace. It was consecrated in May, 1888.

Magnificent and costly edifices of stone have been erected for Trinity Church, Clarksville; St. John's Church, Knoxville; St. Paul's Church, Chattanooga; Christ Church, Nashville, and St. Barnabas' Church, Tullahoma. The new stone church for Trinity Parish, Clarksville, was consecrated by Bishop Quintard, assisted by the Bishop of Alabama, on the 1st of December, 1881. St. Paul's Church, Chattanooga, was completed in 1888. St. John's Church, Knoxville, was built of Georgia marble, and is pronounced one of the most beautiful churches in any of our dioceses. Christ Church, Nashville, was opened for services on the 16th of December, 1894. It increased the value of the property belonging to that parish to one hundred and fifty thousand dollars. St. Barnabas' Church, Tullahoma, was erected in 1898 at a cost of seven thousand dollars, and increased the value of the Church property there to about seventeen thousand dollars.

Doubtless the climax of this era of ecclesiastical architecture will be reached when the Cathedral of St. Mary's, Memphis, will be completed. The corner-stone was laid in May, 1898.

CHAPTER XV.

THE CHURCH AND THE NEGRO.

The condition of the negro after the war was such as to impose serious problems upon the Church in the Southern dioceses. It was Bishop Quintard who, together with Bishop Dudley of Kentucky, took the earliest steps towards the solution of these problems, and inaugurated the system by which the Church might resume, under a new order of things, the spiritual care of the negro throughout the South. It is this that brings this subject especially within the scope of a Diocesan History of Tennessee.

There will scarcely be found anyone who will now defend the institution of slavery, either as a moral or as an economic principle. Yet it is impossible to deny that the negroes of the South were happier and better cared for, physically and morally, under the system of slavery existing in the South, than they have been at any time since they obtained their freedom and were suddenly, without any training, endowed with the rights of citizenship. The fact has already been adverted to in the course of this history, that the Penitentiary in Nashville, in the slave days, held none but

white convicts. The slave owners were to an extent responsible for the conduct of their slaves, and the form of discipline pursued was sufficient to prevent the occurrence of the greater crimes.

No picture of Southern life in the *ante bellum* days is complete that does not show something of the spiritual care bestowed upon the slaves by their religious masters. Such masters as were Churchmen had their slaves baptized, instructed in the things pertaining to their spiritual welfare to the extent of their capacity for receiving instruction, confirmed and admitted to the Holy Communion. The records of their baptisms and confirmations were carefully kept. The slaves attended the same services of the church as their masters. St. John's Church, Ashwood, and Ravenscroft Chapel, Tipton County, were two examples of plantation churches, and were built with the religious needs of the negro slaves in view. It was no unusual sight at a Sunday morning service in these churches, after all the white communicants had received, to see the altar rail thronged with negroes, partaking with reverence of the soul-nourishing food of the Body and Blood of Christ.

We may not take time to dwell on the significance of some incidents in the history of the

State of Tennessee to which full justice seems never to have been done. Although in the cession by North Carolina of her western territory in 1788, it was stipulated in the act of cession "that no regulation made or to be made by Congress should tend to the emancipation of the slaves," yet to the Constitutional Convention of 1796 petitions were presented with nearly two thousand signers from all the settlements, asking that a provision be embodied in the constitution of the new State prohibiting slavery after 1864. In 1801 the Legislature passed "an act empowering the County Courts to emancipate slaves." The preamble offers as an apology for such an act the large number of petitions presented to the Legislature for the emancipation of slaves. In the early "twenties" people were thinking and acting in Tennessee on the subject of universal emancipation, and there were three periodicals published within the borders of the State devoted to that cause. One of them, *The Emancipator*, is claimed as the first paper in the United States wholly in the interests of emancipation.* It is not improbable that could the war have been averted, or even postponed for a few years, the

* Allison. "Dropped Stitches in the History of Tennessee."

borders of the slave States would have receded below the southern boundary of Tennessee.

But the Church in the Diocese of Tennessee, after the war, had to deal, not with what might have been, but with what actually was. The edict of emancipation when issued in war time was virtually non-effective in the South until after the war had ended. Then it was suddenly realized by both the masters and the slaves (now "freedmen") that the social conditions previously existing had been broken up, and no preparation had been made to provide a substitute that would be at all satisfactory to meet the demands of the new order of things. The result of the change upon the temper of the freedmen was aggravated by the interference of those who had none other than a self-interest in the matter; and finally, by the most stupendous blunder in statesmanship ever perpetrated in the history of any nation, by which the duties of citizenship were suddenly thrust upon those who had never been trained either to exercise its duties or to appreciate its privileges. The former masters, dazed by the sudden turn matters had taken, and seeing readily enough the political motive underlying it all, were forced at once into a position of self-protection. If the trend of events were to mean "social equality," they would have none of it.

If it meant the political domination of the inferior race, they would take steps to prevent it.

In 1866 the "Colored Baptists" began to form separate organizations in the South (to the immense relief of the white Baptists), and there were in Tennessee in 1890 over fifty-two thousand negroes claiming allegiance to one branch or another of the religious denomination thus vaguely defined. In 1869 "The Cumberland Presbyterian Church, Colored," was organized at Murfreesboro, Tenn., "under the direction of the Cumberland Presbyterian Church," and was constituted of colored ministers and members who had been previously connected with the Cumberland Presbyterians.*

In 1860 about two hundred and seven thousand of the slave population of the Southern States were recognized as members of the Methodist Episcopal Church, South. In 1866 it was found that these had dwindled down to less than seventy-nine thousand through desertions to the African Methodists, the African Methodist Episcopal Zion, and other Methodist bodies which were representatives of the Northern States. To prevent a further diminution, the General Conference of the Methodist Episcopal Church, South,

Carroll. "Religious Forces, etc."

in 1866, authorized the organization of separate congregations and separate conferences; and in 1870, by the action of the General Conference of the Methodist Episcopal Church, South, the "colored" conferences were organized into a "separate and independent Church." It took the name of the "Colored Methodist Episcopal Church," and comprised the colored members and ministers of the Methodist Episcopal Church, South. The result of this movement was seen by the increase during twenty years to one hundred and twenty-nine thousand members in the South. In the order of membership Tennessee stands third among the Southern States. It had nearly nineteen thousand members in 1890.

Meanwhile the African Methodist Episcopal Church had secured over twenty-three thousand members in Tennessee in 1890, and the African Methodist Episcopal Zion Church over twelve thousand members. The total of over one hundred and eleven thousand members of all denominations of negroes must include very nearly all the adult negro population of the State in 1890, as it is a well-known fact that a negro who does not claim membership in some religious denomination is exceedingly rare.

It was thus that the three dominant religious bodies of the State of Tennessee, representing

the forms of religion professedly most popular with the negro, relieved themselves (two of them, at least, with a shrewdness which we must admire) of all responsibility for the religious care of the negro. Organized into separate and independent societies, which have been yearly increasing in number by division as well as by addition, the negroes could fix their own standards of faith, of worship, of morals, and of Christian requirements or discipline. If they chose to re-adopt their former African fetichism, ophiolatry or voodooism as a part of their religious system, there was no one to say them nay. There was not even the check imposed upon their religious excesses by public opinion, which is so influential in the case of the religious denominations of the whites. There is a parable in all this which we shall not pause to pursue.

The Church, however, is not permitted to adopt such easy methods of solving difficult problems. She inherits her principles, does not make them, and cannot change them to suit her temporary convenience, or to shirk a God-given responsibility. The number of her children among the unfortunate race is small, yet it is her duty, as a Catholic Church, to embrace them within her fold and to care for them spiritually. Unfortunately she was unable to take up the white

man's burden at once when these problems first presented themselves; she was financially crippled at the time. But it is to the honor of the Church in the Diocese of Tennessee that she never shirked her duty or sought to shift her responsibility; and "she hath done what she could."

It was in the face of considerable popular opposition that Bishop Quintard had to assert the catholic position of the Church upon this question. On Palm Sunday, 1869, at Calvary Church, Memphis, Bishop Quintard administered the rite of confirmation to seven persons, one of whom was a negro. Before going to the church he was informed by the rector that there was a colored candidate for confirmation, and was asked what was to be done. His reply was, "Let him be confirmed according to the usage of the Church," which had been to administer confirmation to whites and blacks at the same time, kneeling at the same chancel rail. It was the practice of Bishops Otey, Elliott, Cobbs and Polk—of all other Bishops in the Southern dioceses—and Bishop Quintard made it his own practice immediately upon being called to the Episcopate. No one had dreamed in the past that the simple performance of an ecclesiastical act altered in any way the social relation of the two races.

The colored candidate did not, however, appear at the chancel rail with the others, but waited until the confirmation office was completed and the final blessing bestowed. When the Bishop found him then kneeling there, he turned to the congregation, and, in explanation and apology for going over the office a second time, he said: "This person should have come forward with the other candidates, for, in the bestowal of her spiritual blessings,

' Our mother, the Church, hath never a child
To honor before the rest.' "

The Bishop's action "was made the occasion of a vast amount of unmerited abuse . . . by the secular press of the city of Memphis," and the Bishop thought it well to advert to the incident in his address to the Diocesan Convention that year in the following words:

"While I do not at all believe in the propriety of abrogating the distinctions which have always been maintained, I should have been altogether unworthy of my high office had I failed on such an occasion to vindicate the catholicity of the Church. Surely at this day our people have not to learn that Christ's kingdom is not of this world.

They know full well that

' Our mother, the Church, hath never a child
To honor before the rest,
But she singeth the same for mighty kings
And the veriest babe on her breast;
And the Bishop goes down to his narrow bed
As a ploughman's child is laid,
And alike she blesseth the dark-browed serf
And the chief in his robe arrayed.' " *

To active work among "the freedmen" the Bishop addressed himself at once upon his consecration to the Episcopate. And a work of a very practical nature was begun by Mrs. Martha A. Canfield, who founded what was known as "Canfield Orphan Asylum" in Memphis. Her husband, Lieutenant-Colonel Canfield, of the 72d Ohio Volunteers, had fallen in the Battle of Shiloh. The Bishop said of her, after her death in 1889: "The Church has lost a daughter of deep and earnest character and of great usefulness in her day and generation. . . . Her services were indeed the noblest that woman could render her country in a time of war, and . . . she confronted its most horrid aspects with mighty love and earnestness, in ministering to the wounded, the sick and the dying." †

*Journ. Conv., 1869, p. 39.

† Journ. Conv., 1890, p. 45.

The organization of separate congregations of negroes began as speedily as possible, and with it the preparation of colored ministers for their supervision, this being fully in accord with the Catholic principles of the Church with regard to the negro. Immanuel Church, Memphis, was able to report one hundred and twenty-seven communicants in 1898. There were also the following missions included in this department of the Church's work: St. Philip's, Bolivar; St. Stephen's, Burlison; Holy Comforter, Columbia; St. Cyprian's Gallatin; St. Thomas', Jackson; St. Paul's, Mason; St. Augustine's and St. Paul's, Nashville; and St. Paul's-on-the-Mountain, Se-wanee, having in all in 1898 two hundred communicants.

This department of Church work was committed to various Archdeacons for Colored work in succession and with varying success until 1895 when the Rev. Robert C. Caswall was appointed thereto. Under his efficient management the work has made considerable advancement and gives promise of good results.

The most hopeful phase of this department of diocesan work is that undertaken at Hoffman Hall, Nashville. This work was begun in 1890 by Bishop Quintard, who saw in the opening of Fisk University, Nashville, the Church's oppor-

tunity for efficient work on behalf of the negro. He at once took steps for the establishment of a Church Home and training school for such colored men as showed special promise for the work of the ministry. Through the generosity of the Rev. Dr. Charles F. Hoffman, of New York, a valuable piece of property was secured, and two buildings were erected, Hoffman Hall and the Warden's Cottage. By arrangement with the President of Fisk University, the Hoffman Hall students are to be entered regularly in the University as candidates for its degrees. In the Hall they are trained in the Church's doctrine, discipline and worship, keeping the strictest rule, attending daily services in Hannington Chapel, and cultivating habits of self-help, neatness and order.

The work at Hoffman Hall was formally inaugurated under the most favorable auspices in June, 1891, and has been carried on with varying success, but always advancing towards its ideal. It has had twenty pupils in the present school year. These take good rank at Fisk University and are admitted to be exerting a good influence among the large number of students there and are thus practically illustrating what the Church can do for the negro.

CHAPTER XVI.

A SUMMING UP OF RESULTS.

The committee on the State of the Church appointed at the Diocesan Convention held in Bolivar in 1866—the first convention held after the consecration of Dr. Quintard to the Episcopate—reported fourteen hundred and ninety-eight communicants in Tennessee, six churches not reporting to the convention. In 1867 there were five hundred more communicants in the diocese, three parishes still neglecting to send in reports. The Bishop had confirmed four hundred and seventy persons in his diocese during the conventional year ending in May, 1867. And these figures were an earnest of the Church's growth during the years of Bishop Quintard's Episcopate, and set a standard of accomplishment which it was disappointing not to reach in any one year. In point of fact the Bishop succeeded in making the annual average of confirmations for the first twenty years of his Episcopate three hundred and six. During the latter twelve years of his Episcopate he maintained an annual average of four hundred confirmations. Into the circumstances which prevented a corresponding in-

crease in the number of communicants in the diocese we shall inquire later on.

At the fifty-third annual convention of the diocese, held in Sewanee, the seat of the University of the South, in May, 1885, the opportunity was presented to sum up the results of the work done by the Church in the Diocese of Tennessee. It was the completion of twenty years of the Episcopate of Bishop Quintard. He had designed such a review, and to that end he had directed a circular letter to his clergy, asking them to answer a set of questions calculated to develop definite information regarding the status of their various cures. As the Bishop himself summed up the needs of the Church in the diocese, the outlook was depressing. He pointed out that in most of the counties of the State the voice of the Church was never heard. There were large and important towns, such as Murfreesboro,* Lebanon, Paris and others equally important, which no missionary of this Church ever visited. The whole plant of this Church in East Tennessee consisted of two parishes in Knoxville, one at Cleveland and one at Chattanooga, with Church buildings in Greeneville, Loudon and Athens. In Middle Tennessee there

* So spelled after the war.

was a whole range of counties in which the Church had yet to be planted. In nineteen contiguous counties extending the entire width of the State, embracing an area of over ninety-three hundred square miles (greater in extent than many of the dioceses), containing a population of over two hundred and fifty thousand, being one-sixth of the population of the whole State, and greater than that of any one of eleven of the fourteen Missionary Jurisdictions then existent, there was not a Church building, not a clergyman nor a single agency of the Church at work.*

The clergy list that year numbered forty-seven, the communicants over forty-one hundred and fifty (an increase of seven hundred and fifty upon the number reported the previous year), and the number confirmed in the conventional year then ending was three hundred and eighty-nine. The diocese then consisted of thirty-two parishes and several missions. Yet the Church had barely held the territory preëmpted by her forty years before.

The total number of baptisms during the twenty years that had elapsed since the war had been in excess of ten thousand. The total number of confirmations six thousand one hundred and

* Journ. Conv., 1885, p. 24.

eighty-seven. Forty deacons and twenty-four priests had been ordained by Bishop Quintard during the years then under review and \$984,420 had been raised within the diocese for Church purposes. The Church property had gained in value to the amount of \$309,000 since 1865, estimated as an increase of a little more than three hundred per cent. The property consisted of thirty-two Church buildings, eight chapels and twelve rectories, few parishes owning landed estates apart from that upon which the parish buildings were erected. Nine parishes reported debts aggregating about \$5,400.

In the matter of the payment of the rectors' salaries, in answer to the Bishop's interrogatories, twenty-four churches reported business-like and religious promptness in so doing; seven frankly and penitently admitted that they had left undone, or but partially and tardily done, those things which they ought to have done; and eight ignored the question, presumably taking advantage of the well-known legal maxim, *Accusare nemo se debet*.

In regard to the spiritual condition of the parishes and missions it was, as it ever must be, difficult to collect data upon which to found categorical statements. Spiritual conditions refused to arrange themselves in the form of tabulated

statistics. "The wind bloweth where it listeth and thou hearest the sound thereof but canst not tell whence it cometh and whither it goeth." Still from the answers submitted by the clergy to the questions of the Bishop's circular, the committee appointed to consider these subjects was able to deduce some significant facts. Thirty-one parishes and missions reported improvement in spiritual conditions as manifested by increased attendance upon the services of the Church and by Godliness of life. But while generally united in the welfare of the parishes, by far the greater number were more or less indifferent to the interests of the Church at large. There was an evident willingness to learn, but little effort made to acquire knowledge through the medium of Church literature. There were but seven parish libraries, and but two parish schools in the diocese.

The Church people of Tennessee were reported as showing an appreciation of the benefits and privileges of the Church in the matter of baptism and confirmation, but there was great room for improvement in the matter of sending for the clergyman and desiring the prayers of the Church in cases of sickness, and there was "a painful unanimity" in the replies to the questions so far as touched the point of thankfulness shown for mercies received.

As a general rule services were held in the parishes on all Sundays and Holy Days; in several instances they were held once or twice on week days. In few cases were daily morning and evening prayer said. In eleven cases the Ember seasons were observed. In nine cases the Holy Communion was celebrated on all Sundays and Holy Days. In sixteen, that curious superstitious reverence was maintained for "the First Sunday of every month," and that was set apart from all other Sundays by a celebration of the Holy Communion. Though in seven of these celebrations were had on the greater festivals also, even when they failed to occur upon "the First Sunday of the month." In two parishes there were daily celebrations.

There had been some parochial development in the period under review. St. Lazarus' Church was established in Memphis by the Rev. James W. Rogers directly after the war. After some objections to the curious name selected for it had been overruled, the parish was admitted to union with the diocese in 1867. The congregation included at one time some most distinguished citizens and numbered over one hundred communicants. But the parish did not long survive the epidemic of 1878 and the congregation was merged into that of Grace Church.

Mission work of the *ante bellum* period developed St. Matthew's Church, Covington, admitted to union with the diocese in 1866; the Memorial Church of the Redeemer, Shelbyville, admitted in 1867 and Trinity Church, Mason, admitted in 1871. Work subsequent to the war resulted in the Church of the Messiah, Pulaski, and the Church of the Epiphany, Knoxville, admitted as parishes in 1869; St. Luke's Church, Cleveland, (developed from a mission called St. Alban's), and St. Paul's-on-the-Mountain (afterwards changed to Otey Memorial), Sewanee, admitted in 1871; the Church of the Good Shepherd, Memphis, admitted in 1872; and St. Barnabas Church, Tullahoma, admitted in 1875. Besides, which there were the flourishing missions of St. Mary Magdalene, Fayetteville; St. James, Cumberland Furnace; St. John, Buntyn, and Christ Church, Rugby.*

The end of another decade showed a continuance of the growth manifested during the former two decades. The number of parishes was increased by the organization and admission of St.

* The last named was once organized as a parish and admitted to union with the diocese, but upon the failure of Rugby Colony, an experiment originating with the late Thomas Hughes, M. P., the famous author of "Tom Brown at Oxford," etc., its parochial organization was suspended and it returned to its former mission status.

Peter's Church, Nashville, 1886; Christ Church, South Pittsburg, 1887; St. Mary Magdalene's, Fayetteville, and Grace Church, Rossville, 1890; Grace Memorial Church, Chattanooga, and Christ Church, Johnson City, 1892. While flourishing missions have been established at Tracy City,* Murfreesboro, Arlington, Collierville, Gallatin, Spring Hill, Harriman, Lewisburg, Morristown, Elizabethton and elsewhere.

During this period the rite of confirmation was administered to more than four thousand persons. Yet there were the same conditions existing in the diocese as heretofore to prevent an increase in the number of communicants reported in 1898 beyond fifty-seven hundred and seventy-four. To these conditions more particular reference will be made hereafter.

The educational character of the diocese, firmly established by Bishop Otey, was steadily maintained by Bishop Quintard. Not only were the University of the South at Sewanee, and the Female Institute at Columbia—both within the territorial limits of the diocese and having a churchly aim—rapidly developed, but schools which, though not under diocesan control, were

* The outcome of a service held by Bishop Quintard, Bishop Gregg of Texas, and the Rev. Dr. Knight, in an "open saw mill," in Tracy City, on the twelfth Sunday after Trinity, 1868.

distinctly designed to aid the work of the Church in Tennessee, were established. St. Mary's School, Memphis, under the charge of the Sisters of St. Mary; Fairmount School, Monteagle, and Beechcroft School, Spring Hill, are of this character. St. Katharine's Hall (formerly St. James' Hall), Bolivar, on the other hand is a distinctly diocesan school. All these are for the education of girls. Cleveland had its Parish School for girls, founded by Colonel J. H. Craig-miles in 1884. And Bedford University, the Otey School for boys, at Mt. Pleasant; a Parish School for girls and boys at Fayetteville; a school at Cumberland Furnace, and Arnold School at Rugby, were reckoned for a while among diocesan institutions.

CHAPTER XVII.

THE MEN OF THE LATER DAYS.

The roster of the clergy serving in the Diocese of Tennessee during the Episcopate of Bishop Quintard comprises more than two hundred and thirty names. Many of these names appear but a short time upon the clergy list of Tennessee. But of the men who by long and faithful service of the Church in this diocese, have left the impress of their lives upon the work of the Church here, the list is no inconsiderable one. Some of these are selected for especial mention as illustrating the three decades of diocesan history embraced in the Episcopate of the second Bishop of Tennessee.

Of those who were present at the special convention held in 1865, but six are still living, and of these six, but one is at present at work in the Diocese of Tennessee. The Rev. Samuel Ringgold, D.D., served the Church in Tennessee as rector of Trinity Church, Clarksville, for ten years from December, 1864. He was then absent from the diocese for many years. He returned in 1887 and became rector of St. John's Church, Knoxville, where his rectorate has been

marked by the erection of a beautiful and costly church edifice, the purchase of a rectory, and the establishment of an orphanage. He was some time Dean of the Convocation of Knoxville.

Of the five survivors of that memorable convention who no longer canonically reside in the diocese, the Rev. William Crane Gray, D.D., served the Church in Tennessee most faithfully as a zealous missionary, as the rector successively of St. James' Church, Bolivar, and the Church of the Advent, Nashville, and performing some special services of a delicate nature for the diocese. He represented the diocese in the General Convention, and served on the Standing Committee as well as on several special committees, until 1892, when he was consecrated first Bishop of Southern Florida.

The Rev. Charles Francis Collins was ordained both to the diaconate and to the priesthood by Bishop Otey. He served the Church in this diocese with true missionary zeal for more than thirty-five years, in St. Mark's Church, Williamsport; St. John's Church, Ashwood, and in all the smaller places of West Tennessee. Since 1890 he has been resident in the Diocese of Missouri.

The Rev. George Henry Hunt, the Rev. George Carroll Harris, S.T.D., and the Rev.

James Junius Vaulx, are natives of Tennessee. The first named was made deacon by Bishop Otey in 1860 and was missionary at Pulaski until the dispersion of his flock at that place in the war. He was advanced to the priesthood by Bishop Green and returned to Pulaski, reestablished the Church there at the close of the war and remained there until 1869. He now resides in St. Louis.

The Rev. Dr. Harris was made deacon by Bishop Green in 1858, and advanced to the priesthood by Bishop Otey in 1860. He was rector of the Church of the Holy Trinity, Nashville, from 1858 to 1862, and then served as Chaplain in the Confederate Army for three years. He was Dean of St. Mary's Cathedral, Memphis, for ten years from 1871. He is now resident in Mississippi.

The ordination to the diaconate of the Rev. Mr. Vaulx was the last service of that kind performed by Bishop Otey. Mr. Vaulx was advanced to the priesthood by Bishop Green in 1862 and served the Church in Tennessee well and faithfully until 1876. He resides at present in Arkansas. The Rev. John A. Harrison, the sixth survivor of the memorable convention of 1865, was rector of St. Luke's Church, Jackson, from 1856 to 1880 and now resides in Alabama.

One of the earliest deaths in the band of faithful clergy which had stood by the Church in the diocese throughout the dark days of 1861-1865 was that of the Rev. William Fagg. He had been received from the Diocese of Ohio in 1844 and was engaged for a while as a private tutor in Bedford County. He afterwards succeeded the Rev. Mr. Litton in the rectorship of Immanuel Church, La Grange, and lived there until the opening of the new regime. He was a "pure hearted and affectionate pastor, who made full proof of his ministry," and died at La Grange in 1866, "stretching out his priestly hands even in the article of death, while his spiritual children knelt weeping around his bedside, and pronouncing with a clear, calm voice, the benediction of peace."*

Another was that of the Rev. John Alexander Wheelock, whose whole ministerial life, since his ordination to the diaconate in 1849, with the exception of two brief periods, was spent in the Diocese of Tennessee. He died "with his armor on, preaching Christ one day and the next with Christ in glory. . . . Ministering to his people in sickness during the epidemic of 1866, he fell one of its noblest victims. . . . He

* Bishop Quintard. Conv. Ad., 1867.

endured many hardships and much privation, but closed his life as rector of Grace Church, Memphis, when there was every prospect of success and when he himself was laying plans for enlarged usefulness."*

In like manner died also the Rev. Moses L. Royce and the Rev. John Miller Schwrar of that earlier group of devoted priests, and the Rev. Charles Carroll Parsons, whose ministry belonged to a somewhat later period. The Rev. Mr. Royce had served the Church in Tennessee in the *ante bellum* period as rector of St. Paul's Church, Franklin. Later he became rector of the Church of the Holy Trinity, Nashville, and died of cholera in the latter city, in 1873. "Not counting his life dear unto himself so that he might finish his course with joy . . . he visited the sick and dying, and carried the consolations of the Gospel to the abodes of want and misery, and at length laid down his life in his Master's cause."†

The Rev. Mr. Parsons and the Rev. Mr. Schwrar were victims of the great epidemic of yellow fever in 1878. The former died in Memphis on the 17th of September; the latter in

* Bishop Quintard. Conv. Ad., 1867.

† Bishop Quintard. Conv. Ad., 1874.

Somerville on the 11th of October. Mr. Parsons was a graduate of West Point and had served with great bravery and some distinction in the Federal Army throughout the war. He was made deacon in 1871 and advanced to the priesthood by Bishop Quintard the following year. He was rector of St. Lazarus' Church, and organized the Church of the Good Shepherd, Memphis, "Disciplined by military education and army life to be a faithful soldier of Jesus Christ, he did every duty well. He was a man so genial and yet so firm, so loving and yet so tender that he won all hearts."* He was but thirty-nine years of age at the time of his death.

The Rev. Mr. Schwrar was in the forty-third year of his age. Ordered deacon in 1862 and advanced to the priesthood in 1865 by Bishop Green, his whole life in the ministry was given to the Diocese of Tennessee. He was one year rector of the Church of the Advent, Nashville. The rest of his life was devoted to parishes in Somerville and La Grange and to missionary work in the vicinity of those two places. Tempting offers of larger and more important fields he steadily refused. For years he was Secretary of the Diocesan Convention. "Ac-

* Bishop Quintard. Conv. Ad., 1879.

curate, exact and prompt, his journal was always ready for the press when the convention adjourned."* He sacrificed his life in the service of others.

The Rev. Richard Hines, D.D., first rector of St. Mary's Church, Memphis, first dean of the Cathedral, and for a number of years Secretary of the Diocesan Convention, spent the closing years of his life in a neighboring diocese and died in 1882. The Rev. Dr. Wheat was for a while rector of St. Lazarus' Church, Memphis, and then removed again from the diocese. He died in 1887 being eighty-seven years of age and having spent sixty-three years at the Church's Holy Altar. The Rev. David Pise, D.D., who presided at the memorable convention of 1865, resigned the presidency of the Standing Committee of the Diocese and removed to the Diocese of Indiana in February, 1868. He had been in orders nearly half a century when he died in August, 1894, at the age of seventy-eight.

The Rev. Dr. Joseph James Ridley, the Rev. Dr. George White and the Rev. Dr. Thomas W. Humes died in the diocese. Dr. Ridley was a native of North Carolina, an alumnus of the University of North Carolina and a graduate

* Bishop Quintard. Conv. Ad., 1879.

in medicine of the University of Pennsylvania. He became rector of Trinity Church, Clarksville, in succession to Dr. Pise, in 1853. In 1860 he was elected President of the University of East Tennessee and removed to Knoxville. In 1862, the University was closed in consequence of the war and Dr. Ridley left the diocese. He returned in 1867 and was for a while rector of St. Thomas' Church, Somerville, and subsequently rector of Zion Church, Brownsville. He died in Somerville, in March, 1878.

The Rev. Dr. White was rector of Calvary Church, Memphis, until 1883 when he was made Rector Emeritus. He was for many years one of the most notable citizens of Memphis, and for eight years Historiographer of the diocese. He died in 1886 at the age of eighty-four.

The Rev. Thomas W. Humes, S.T.D., was elected President of the East Tennessee College, now the University of Tennessee, and remained in that office until 1883. He died in 1891. He was a ripe scholar, a learned theologian, earnest and eager for the cause of missions to the last.*

Of those who have taken up the burden of work in the diocese since 1865 and who have de-

* Conv. Journ., 1892, p. 64.

parted hence in the Lord, mention may be made of the Rev. Richard N. Newell, D.D., LL.D., the Rev. Telfair Hodgson, D.D., the Rev. George T. Wilmer, D.D., the Rev. Elisha Spruille Burford, the Rev. Henry Ripley Howard, S.T.D., and the Rev. Francis A. Shoup, D.D.

The career of the Rev. Dr. Newell was a notable one. He was born in London, England, in 1797, and was educated at St. Edmund's Roman Catholic College, Hertfordshire, and at the Sorbonne, France. He returned to England in 1825, was appointed Professor in St. Edmund's College, and was elected President of that college in 1833. While a professor in St. Edmund's he was admitted to the priesthood. He remained in the presidency of the college until 1837, when he came to this country. Upon the promulgation of the Dogma of the Immaculate Conception in 1854 he abandoned the Church of Rome and entered our communion. In 1872, he made his submission and vow of conformity to the constitution and canons of the Protestant Episcopal Church in the United States and was restored by Bishop Quintard to the priestly office. In 1874, he took charge of St. John's Church, Ashwood, and remained rector until his death in October, 1889, when he was in his ninety-second year. "He was a man of profound learning, a rich and

mellowed character, of large and profound experience."*

Dr. Hodgson and Dr. Wilmer served the Church in Tennessee chiefly through the University of the South. The latter was Professor in the Theological Department for many years and was dimitted to South Carolina in 1886. He died there in 1899 at an advanced age. Dr. Hodgson was Dean of the Theological Department after 1878 and Vice-Chancellor of the University after 1879. He died in 1893 at the early age of fifty-three. He was active in matters pertaining to the diocese, and long time held the office of Registrar.

The Rev. E. Spruille Burford came to the diocese from Louisiana in 1887 and succeeded the Rev. Davis Sessums as rector of Calvary Church, Memphis. He resigned in 1891 and died in New York three years later. "He was a man of great singleness and sincerity of purpose, of great earnestness and devotion of life; he was instrumental in largely increasing the list of the communicants of the parish. No man has ever been more helpful to his fellow laborers than was Mr. Burford."†

* Journ. Conv., 1890, pp. 41 and 67.

† Bishop Quintard. Conv. Ad., 1894.

The Rev. Dr. Howard came to Tennessee in May, 1882, and took charge of St. Barnabas' Church, Tullahoma, and continued with that parish for thirteen years, fulfilling until within a few days of his death his office of priest. As Dean of the Convocation of Nashville he performed work, the reports of which occupy many pages of the Diocesan Journals and will never be forgotten in the impress it has left upon Middle Tennessee. He entered into rest on the 19th of March, 1895.

The Rev. Dr. Shoup was of illustrious career. He was a native of Indiana and a graduate of West Point. He served five years as an artillery officer in Florida and subsequently practiced law. He served throughout the war and rose to the rank of Brigadier-General in the Confederate Army. While thus engaged he was presented for confirmation by Dr. Quintard. Bishop Quintard directed his studies for the ministry after the close of the war. He was ordained in Mississippi. He served the Church in the Diocese of Tennessee as rector of St. Luke's Church, Jackson, and subsequently of the Church of the Advent, Nashville. He represented the Diocese at the General Convention in 1895. He was long time Diocesan Secretary, and on one occasion in the absence of the Bishop, presided

over the Convention. He further served the Church as Professor at the University of the South and at one time as Principal of the Columbia Institute. He died in 1896.

Of those who have left the diocese and are still laboring for the Church of Christ in other fields after long years of faithful service here, the names of the Rt. Rev. Davis Sessums, D.D., the Rev. Charles McIlvaine Gray, the Rev. Isaac N. Marks, the Rev. Edward Bradley, the Rev. G. W. Dumbell, the Rev. William Graham, D.D., the Rev. James R. Winchester, D.D., the Rev. George Frederic Degen, and the Rev. Joseph H. Blacklock stand high.

The Rt. Rev. Dr. Sessums was a graduate of the University of the South, was first the assistant and then the rector of Calvary Church, Memphis, from 1883 to 1887. He was subsequently made Bishop of Louisiana, being one of six Bishops whom Tennessee has given to the Church. The Rev. Mr. Gray, a native of Tennessee and a graduate of the University of the South, was made deacon by Bishop Quintard in 1872 and advanced to the priesthood by the same prelate in 1874. He served the parish of St. Luke's, Cleveland, from 1874 to 1882 and St. Paul's Church, Franklin, and Grace Mission, Spring Hill, from 1882 to 1893. He now resides in Southern Florida.

The Rev. Mr. Bradley was a business man with a son in the ministry of the Church when he was ordained to the diaconate by Bishop Quintard in 1869. He was advanced to the priesthood a year later. He served the Church in St. Paul's, Franklin, and subsequently in the Church of the Advent, Nashville, until 1875, and is now resident in Ohio. The Rev. Mr. Marks was received from the Diocese of Louisiana in 1883, and was rector of St. Luke's Church, Jackson, for eight years. He now resides in Wisconsin. The Rev. Mr. Dumbell was rector of St. Luke's Church, Jackson, and subsequently of St. Paul's Church, Chattanooga, and altogether served the Church in Tennessee from 1881 to 1892.

The Rev. Dr. Graham came to the diocese a deacon, and was admitted to the priesthood by Bishop Quintard on Trinity Sunday, 1869. He became the rector of Christ Church, Nashville, and began the building enterprises which have distinguished that parish of late years. He resigned the parish in 1889, and was for a time rector of the Church of the Epiphany, Knoxville. He is now resident in his native Scotland. The Rev. Dr. Winchester succeeded the Rev. Dr. Graham at Christ Church, Nashville, in 1889, and completed the building of that church. During a rectorate, extending over nine years, he baptized

four hundred and forty-seven persons and presented three hundred and thirty-four for confirmation. He resigned this parish to accept important parochial work in St. Louis.

The Rev. Dr. Degen succeeded Dr. Gray as rector of the Church of the Advent, Nashville, and resigned that parish in 1897. He was eminent in the councils of the Church as member of the Standing Committee. He is now engaged in parochial and educational work in the Diocese of Maine. The Rev. Mr. Blacklock came to the diocese as the teacher in the Arnold School at Rugby Colony in East Tennessee. His missionary work in Rugby was of such a character as to commend him for the sacred ministry, and he was ordained deacon and priest by Bishop Quintard. He served with fidelity as rector of Christ Church, South Pittsburg; as rector of St. Luke's, Cleveland; and as Dean of the Convocation of Knoxville. He is now resident in Alabama.

The Rev. George Beckett, D.D., came to the diocese in 1866 from Kentucky, and is still canonically resident in Tennessee, though actually resident in New York City. He succeeded the Rev. Dr. Pise as Principal of Columbia Institute, and was for more than a quarter of a century in charge of that institution, raising it to the very

front rank of Southern schools. For many years he added to his duties the rectorship of St. Peter's Church, Columbia.

There are still at work in Tennessee the Rev. George Patterson, D.D., rector of Grace Church, Memphis, since 1885; the Rev. William Montrose Pettis, D.D., rector of Trinity Church, Clarksville, from 1889 to 1892, and since then rector of St. Paul's Church, Chattanooga; the Rev. Frederick P. Davenport, S.T.D., missionary at various points in Tennessee from 1876 to 1881, and rector of Calvary Church, Memphis, since 1891; the Rev. Thomas Ferdinand Martin, rector of St. Ann's Church, Nashville, since 1879; and the Rev. Joseph E. Martin, D.D., LL.D., rector of St. Luke's Church, Jackson, since 1893, who by long rectorates and by distinguished services as Deans of Convocations, in Diocesan Conventions, on Standing Committee and in the General Convention are now setting the Church in the Diocese of Tennessee far forward in her career.

Of men of note in the history of the Confederacy, an unusual number settled in Tennessee after the war and took part in the affairs of the Church. The Honorable Jefferson Davis, during his residence in Memphis, was vestryman in St. Lazarus' Church and represented the parish in successive Diocesan Conventions. General Gideon

J. Pillow, Lieutenant-General Richard S. Ewell and Major Gustavus Adolphus Henry were likewise prominent in Church matters. General Josiah Gorgas was one of the early teachers at the University of the South. General Edmund Kirby Smith represented the Church of the Holy Trinity, Nashville, in the Diocesan Convention of 1872, and soon afterwards became a Professor in the University of the South. He was a devout Churchman to the end of his life in 1894.

Perhaps the Honorable Jacob Thompson was more prominent in his deeds for the Church because of the abundance of his opportunity. After a long and distinguished public career he came to reside in Memphis, and was many years a vestryman in Calvary Church, a delegate to successive Diocesan Conventions, a deputy to the General Convention and a member of the Standing Committee. He gave the greater part of the money with which Thompson Hall at Sewanee was built. His death occurred in 1884.

CHAPTER XVIII.

PREPARING FOR A NEW EPOCH.

The subjects most persistently brought to the attention of the diocese through the annual conventions during the years from 1865 to 1893 were the division of the diocese, the establishment of the See system and the obtainment of two or three Bishops to do the work all that time devolving upon one. These subjects were brought up through references in the Bishop's convention addresses, through the reports of committees and through resolutions until the division of the Diocese of Tennessee must have seemed the chief reason for that diocese's existence; and if all that was said and done (no, not *done*) in regard thereto were collected and edited, it would prove a valuable and voluminous contribution to the general literature of the See Episcopate and the Division of Dioceses. Scarcely a convention was held, from the thirty-fourth to the sixty-first, that did not either appoint a committee to consider and report upon one phase or another of these subjects, or listen to reports made by committees previously appointed for that purpose. And, judging from the records, no triennial con-

vention of the Church, meeting during this period was regarded as fully organized and ready for business until it had received (and refused to grant) an application for the division of the Diocese of Tennessee.*

Throughout all this agitation of the subjects there was manifested a loyal adherence upon the part of the diocese to the scheme suggested by the Rev. Dr. White in the convention of 1865. In the ultimate triumph of that scheme the conventions seemed never to have lost faith, however dilatory they might be in taking steps to make the scheme immediately effective. Nor

* An incident somewhat related to these subjects, though not sufficiently to be made a portion of the text of this chapter, may be here noted. In his address before the Diocesan Convention of 1877, Bishop Quintard related his efforts to bring the domain of the University of the South, so far as was practicable, into closer and more intimate relations to the several dioceses engaged in the work of the University, and to divest the University of any appearance of being in a special way connected with the Diocese of Tennessee or under the supervision of the Bishop of Tennessee. The Board of Trustees of the University had in 1876, with that end in view, "*Resolved*, That the Bishops concur in the advisability of placing, so far as may be practicable, the University domain under the united jurisdiction of all Bishops who are members of the Board of Trustees"; and Bishop Quintard referred this matter to the convention. The convention, however, adopted the report of the Committee of Reference on the subject, to the effect that no precedent nor authority could be found in canon law, ancient or modern, for giving, delegating or conferring ecclesiastical jurisdiction upon more than one Bishop as Diocesan.—v. Journ. Conv., 1877, pp. 32 and 53.

did the Bishop appear to lose faith throughout the first twenty years of his Episcopate. In 1886, however, it was evident that his patience had been tried to the uttermost by the carelessness of the parishes in providing for the support of one Bishop while so much was being said about securing the services of two or three. His health had broken under the strain imposed upon him of doing the work of three men and the discouragement at the little progress the Church had made in Tennessee. He was too ill to attend the convention meeting that year in St. Ann's Church, Nashville, but he sent an address in which he earnestly urged the convention to appoint a committee charged with the duty of making another effort to divide the diocese or to provide for the election of an assistant Bishop.

At the convention of 1887 resolutions were passed with the Bishop's full approval looking to the election of an assistant Bishop. But the convention adjourned without accomplishing anything further. In 1888 the Bishop, wearied with this dilatoriness, decided not to ask for an assistant, but hoped "that when there should be adequate strength, earnestness and liberal giving in the diocese, the resolution of 1865 might be carried out."

Successive conventions refused to consent to

the election of an assistant Bishop, and a heroic effort was made to secure an endowment for the Episcopate that would enable the plans for division to be carried out. The Rev. Dr. Gray was appointed a Commissioner of Endowment of the Episcopate, and at the invitation of the convention of 1890 spent much time that year in a personal canvass of the diocese. The times were financially "hard." Nevertheless, Dr. Gray was able to report to the convention of 1891 the collection of forty thousand dollars in money and notes, divided as follows: For West Tennessee, sixteen thousand dollars; for Middle Tennessee, fifteen thousand dollars; and for East Tennessee, nine thousand dollars.

On the strength of this report an additional attempt was made to secure from the General Convention of 1892 the division of the diocese, the erection of a new diocese to comprise West Tennessee, and the consent of the General Convention to elect an assistant for Bishop Quintard, should he decide, after the erection of the new diocese, to remain in the diocese which would then include Middle and East Tennessee.

The General Convention of 1892 declined to grant the application for the division. There were but forty places in the diocese requiring the personal visits of the Bishop; the whole

number of communicants reported was at that time only about five thousand, and of this number only nineteen hundred were in the proposed new diocese. There were only five priests canonically settled in West Tennessee, and the provision suggested for the support of the Episcopate in two dioceses appeared insufficient. These were among the reasons given why the General Convention acted unfavorably upon the application. "If the strength of the present Bishop was not sufficient for the whole diocese, as then existing," it was suggested, "the proper remedy would be found in some other way," namely, in the election of an assistant Bishop. At the time of this General Convention, the Rev. Dr. Gray was elected Bishop of Southern Florida, and his consecration before the end of that year removed from the Diocese of Tennessee one of its most valuable priests and an invaluable friend of the scheme for the division of the diocese and of the endowment of the Episcopate. It seemed, therefore, at the adjournment of the General Convention of 1892 that the Diocese of Tennessee had reached an unique position in physics, its absolute indivisibility having been officially decreed. The minds of those who were interested in the progress of the Church in Tennessee began to look at once in another direction for aid.

The sixty-third annual convention of the diocese had been appointed to meet in St. John's Church, Knoxville, on the third Wednesday in May, 1893. But so important did the Bishop consider the matter of securing additional Episcopal supervision for his diocese, which was destined to come before that convention, and so anxious was he to secure a good attendance thereat, that he exercised his canonical privilege and advanced the time of meeting to the 19th of April, and changed the place to St. Ann's Church, Nashville, as more centrally situated and more easily reached from all parts of the diocese than Knoxville. In his address to the convention the Bishop set forth the full history of the latest effort to divide the diocese, and urged upon the convention, as the most important business before it, the securing of increased Episcopal supervision for the Church in Tennessee.

A committee appointed to consider this subject reported a resolution to proceed to the election of an assistant Bishop, and to pledge the convention to work before the General Convention, to meet in 1895, for the division of the diocese along the lines proposed in 1892. The retention of the sums and pledges contributed for the endowment of the Episcopate was made a matter of adjustment between the trustees of the

Endowment Fund and the individual contributors, it being implied in some cases that the contributions were made conditional upon the division of the diocese. In consequence of this action the Endowment Fund quickly diminished to less than twelve thousand dollars of available funds.

On the second day of the session, being Thursday the 20th of April, at half-past four in the afternoon, the convention proceeded to the election of an assistant Bishop.* The Rev. Dr. Davenport nominated for that office the Rev. Thomas Frank Gailor, S.T.D., Vice-Chancellor of the University of the South, and then Secretary of the Convention. The Rev. Dr. Shoup seconded the nomination, tellers were appointed to receive the ballots, and the Bishop bid the convention to prayers. The result of the ballot was the unanimous election by both clergy and laity of the Rev. Dr. Gailor for assistant Bishop of Tennessee. The formal announcement was made of his election and the convention proceeded with its usual business.

The election of Dr. Gailor was as acceptable to the Church at large as it was gratifying to the

* The title of Assistant Bishop was changed to Bishop Coadjutor by canon adopted at the General Convention of 1895.



BISHOP GAILOR



Bishop and to the entire Diocese of Tennessee. No other name had been mentioned in connection with the office. Dr. Gailor was born in Jackson, Mississippi, in 1856 and grew to early manhood in Memphis, where his acquaintance with Bishop Quintard began in his boyhood. He took his Bachelor's and Master's degrees at Racine and entered the General Theological Seminary, New York, where he graduated in 1879 with the degree of S.T.B. He was ordained deacon that year and advanced to the priesthood the year following by Bishop Quintard. From 1879 to 1882 he was in charge of the Church of the Messiah, Pulaski. He was then for eight years Chaplain and Professor of Ecclesiastical History in the University of the South. In 1890 he was elected Vice-Chancellor.

By this time his name was known all over the American Church. He received votes for the Episcopate in Michigan, California and in other dioceses. In 1892 he was elected Bishop of Georgia but declined. He likewise declined elections to the rectorate of parishes in Chicago and New Orleans. Columbia College and the General Theological Seminary conferred the degree of S.T.D. upon him in 1890 and Trinity College, Hartford, gave him the degree of D.D. in 1892. With the affairs of the Diocese of

Tennessee he was familiar from occupying the office of Secretary of the Convention from 1882 to the time of the announcement of his election to the Assistant Bishopric, when he resigned. He represented the diocese as Clerical Deputy in the General Conventions of 1886, 1889 and 1892.

Dr. Gailor was consecrated in St. Augustine's Chapel, Sewanee, on St. James' Day, the 25th of July, 1893. Bishop Quintard was the consecrator, and was assisted by Bishops Dudley, of Kentucky; Perry, of Iowa; Seymour, of Springfield; Watson, of East Carolina; Jackson, of Alabama, (Assistant); Nelson, of Georgia; Hale, of "Cairo," and Kinsolving, of Texas.

CHAPTER XIX.

THE CLOSE OF AN ERA AND A RETROSPECT.

In full accord with the wishes of Bishop Quintard, the Bishop Coadjutor took up his residence in Memphis and exercised full Episcopal jurisdiction in West and East Tennessee, extending it over Middle Tennessee whenever the elder Bishop desired. He early projected the erection of a new and stately cathedral which would be a distinct advance towards the establishment of the See system, and that project is in process of realization.

Bishop Quintard was permitted to review the work accomplished by him upon the thirtieth anniversary of his consecration, and there was much in the retrospect that was gratifying. He presided over the sixty-fifth annual convention of the diocese, which was held in Sewanee, in May, 1897. It was the last convention he attended.

At Darien, Georgia, on the 15th of February, 1898, in the seventy-fifth year of his age, and in the thirty-fourth year of his Episcopate, his earthly career closed so quietly and peacefully that the precise hour of his departure will never

be known. Four days later, in the cemetery at Sewanee, in the presence of the Bishops of Georgia and South Carolina, a number of the clergy of the diocese and a large concourse of sorrowing friends, the Rt. Rev. Dr. Gailor, long time his friend, his coadjutor and now his successor, committed his body to the earth.

And with this solemn incident, recalling a like occasion nearly a third of a century earlier, and marking the close of a second era in the progress of the Church in Tennessee, the historiographer finds his opportunity to bring his present work to a close. As with every attempt to write the annals of a work that is still in progress, it must fail of a climax of glorious achievement that would be the delight of a literary artist and his readers. It may even seem in the retrospect disappointing if the attempt be made to compare results with the religious denominations in this State with whom it has been impossible to compete upon equal terms for mere numerical strength. But this has never been the intention nor the expectation of the Church in Tennessee, and upon comparing the condition of the Diocese of Tennessee with that of neighboring dioceses of nearly equal size and population it will be found that the former has reason to be encour-

aged with the success to which she has attained.

We have already seen some of the hindrances to the Church's growth in Tennessee. When these are taken into consideration, it is a great achievement for the Church to have stood her ground and not to have suffered total defeat. And we can readily see how a different course of events many years ago might have bettered her present condition. Possibly could the Churchmen in Tennessee have waited patiently without organizing as a diocese until the dawn of the era of missionary Bishops, she might have been a participant in the largess of the Eastern and Northern Churchmen to whom missionary districts and missionary Bishops have been very attractive, and Tennessee might then have shared with the Western missionary districts their rapid progress. But no one could foresee in 1829 or in 1833 what course the Church was going to pursue in regard to missionary enterprises, and the action of the Churchmen of Tennessee in those years was in accordance with the best wisdom of that time. And so the first Bishop of Tennessee toiled in poverty for thirty years and was gratified to see some of the fruits of his labor.

But the war swept away, to a large extent, the results of the labors of the *ante bellum*

Church. The diocesan organization in 1865 confronted changed conditions, which imposed hindrances upon the Church's growth scarcely less than the former *regime*. The Church had suffered through the war, because the Churchmen of the South had been of that wealthy planter class whose wealth had been swept away. Those who succeeded to their wealth and social position were of a class inimical to the Church in the former *regime*, and they steadfastly maintained their prejudices under the changed conditions. It was like the popular feeling at the earlier period when the Church was regarded as a phase of the tyrannical government of England from which America had by war freed herself.

In both periods the Tennesseans have manifested a curious phase of conservatism, which rendered them impervious to the appeals of the "Church Idea." They do not like to change their religion. Scarcely knowing why, they yet prefer to remain in the religion which first secured their attention, which was that which manifested itself in the early days of the Nineteenth Century. To them that is "the old time religion," and it is "good enough for them." They are disposed to regard that which is of Apostolic origin as of a more recent development.

Probably could the plans of the leaders in diocesan work in the later period for the division of the diocese and the establishment of the See system, have prevailed, the results would have been far different. But the second Bishop of Tennessee was compelled to struggle on in the face of the obstacles to the Church's progress imposed by the changed conditions after the war, and with inadequate assistance from the general missionary funds of the Church, in a field far too large for the care of one Bishop. Again and again the Church refused to divide this field in order that the Church's agencies might work to better advantage therein.

In a curious way the Church in Tennessee has been deprived of the results of her labors. Although Bishop Quintard confirmed more than twelve thousand persons, the list of communicants has never attained to half that number. Other fields have reaped the results of the faithful and patient labors of those who have striven for the upbuilding of the Church in Tennessee. There are colonies of Tennesseans in Texas, Missouri and California which have added to the Church's strength in those dioceses. Be it so! It is with gratitude to Almighty God that we may contemplate this evidence that the labors of the Church in Tennessee have not been in vain,

despite the somewhat discouraging deductions sometimes made from our own diocesan statistics.

In the *post bellum* period of the history of Tennessee the tendency of the population has been towards the cities, and the towns and villages have been left stationary or even going down. All this has a very decided effect upon the progress of the Church in the small towns and villages. But in the aggressive work being done by the Church in Chattanooga, Nashville, Knoxville, Jackson and Memphis—growing cities—evidence is furnished that she is keeping pace with the growth of the cities. The admission of the parish of St. Luke's, Idlewild, Memphis, to union with the diocese at the convention of 1898, may be taken as an earnest of what may be early expected in the new epoch which has just opened.

It behooves us to speak and to think with all humility of the spiritual growth to which the Church has attained in Tennessee, and as to what has been the measure of her influence upon the State and upon society. But it is certain that she has been true to the Church's conception of what the Church is, and under her noble Bishops and the noble bands of clergy who have aided them, she has held fast to that which has

been committed to her and has striven with both hands earnestly to do her Lord's work in the way of His appointment.

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